

THE CHRISTIAN CENTURY

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Chilton in Kansas City

Editor Christian Century:—C. M. Chilton, pastor of the First Christian Church, of St. Joseph, has just closed a series of meetings, of three weeks' duration, with the First Christian Church of this city. His strong, logical, scriptural sermons made a profound impression upon all who heard him. The church is edified in the faith of the gospel, and seventy-three were added to its membership, about half of them by confession and baptism. The spirit and zeal of Bro. Chilton communicated themselves to his auditors, and impressions were made upon multitudes of souls that only eternity can reveal. Our congregation is greatly strengthened by his coming, and heartened for its great task in the heart of this great and growing city.

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Macfarlane at Decatur April 9

Illinois brotherhood banquet to have National Secretary as Chief Speaker.

April ninth the laymen composing the Brotherhoods of Disciples of Christ of Central Illinois, will gather at Decatur for their annual banquet. The affair will occur in the great Christian Temple of Decatur, which can accommodate somewhere between six and seven hundred banqueters in the main portion of the building, and several hundred additional on the auditorium platform. The banquet will be preceded by two days session of the Central Illinois Ministerial Institute, which is to have some National lights as the platform orators. Especially is this true of the closing day, which is also the date of the banquet. T. W. Grafton speaks in the afternoon on Practical Methods of Boy Culture, and again in the evening on "Finding the Boy." Other speakers of the Institute are W. F. Richardson, Kansas City, Prof. A. C. Gray and Alva W. Taylor of Eureka, T. T. Holton and J. H. Gilliland of Bloomington, N. S. Haynes, Decatur, Russell F. Thrapp, Jacksonville, W. W. Sniff, Paris and Harold E. Monser, Champaign. The banquet will be the crowning feature of the meeting, and will occur promptly at six o'clock. General Secretary Peter C. Macfarlane, of the National Brotherhood, will address the banquet on the brotherhood theme. After adjournment which is set for 7:45 o'clock, the Institute will take up its closing session in the Central Christian Church, which is to be addressed by T. W. Grafton of Anderson, Indiana. Decatur is the hot bed of the Illinois Brotherhoods, being adjacent to Springfield, Jacksonville, Peoria, Bloomington, Champaign, and Danville, from all of which the banqueters will come. Special cars on the Illinois Traction System will be engaged and many of the brotherhoods will come in a body, returning the same night. Plans are already well laid for a state organization, and a committee composed of R. F. Thrapp, F. W. Burnham, and Edgar De Witt Jones will report on permanent organization. Officers of the Institute are Louis O. Lehman, of Gibson City, President, and Wm. G. McColley of Normal, Secretary. It is decreed that the State Brotherhood shall banquet each year at the time and place of the State convention. Affiliation with the National Organization is assumed and the magazine "Christian Men" endorsed.

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The Christian Century

Vol. XXVI.

CHICAGO, ILL., APRIL 1, 1909.

No. 14.

The Temptation and the Vision of Sin

At this season of the year when the memory of our Savior's temptation in the wilderness comes to us again and again in the quiet hours of meditation over his work "for us men and our salvation," it is natural that we should recall the manner in which the great teachers and prophets of our faith have tried to set forth the essential truths of religion for human instruction. Augustine's "City of God" is such a book. Jeremy Taylor's "Holy Living and Dying" is another signal aid to the devout life. Bunyan's great allegories, "The Pilgrim's Progress" and "The Holy War" have been the means of quickening thousands to a new sense of divine things. The noble poems of Milton, the "Paradise Lost" and "Paradise Regained" shaped the thought and molded the speech of more than one generation of the godly.

But probably no single work of the religious imagination ever produced such profound effects upon the minds and consciences of men as Dante's immortal Vision. The women of Verona, who shrunk from him as he passed along their streets, saying that he went to and fro between earth and hell at his will, caused the great singer to smile a little to himself as he went his way. But they had spoken more truly than they knew, for to him the secrets of the heart of man were open, and in the heart of man lie heaven, purgatory and hell.

In reading over again the "Inferno" one is struck with the resemblance to the three temptations of Jesus. The sins which are punished in that terrible cavern, which was hollowed in the earth when Satan came plunging to his ruin from the heights of heaven, are those of which the temptations of Jesus forever speak. In the higher ranges of hell, with lighter torments, are punished those whom the flesh has led astray. Here are the victims of passion, of gluttony, of avarice and of anger. These sins Dante and the men of his time conceived to be the results of unrestrained desire. If their punishments are not so harsh as those of other sins it is because they have already met their retribution in part in the loathing and scorn of mankind. On such offenders Jesus looked always with a measure of compassion. They had already suffered. They were under constant condemnation. They bore the fruits of their sins in their faces and their bodies. He needed not to condemn them; something could be taken for granted in the laws of justice.

The second range corresponds in character with the second temptation of our Lord. Here no longer do we find the carnal sinners, but those whom pride has betrayed into violence. Outrages against self or neighbor or God, the fruits of presumption and arrogance, are revealed in their true character by the penalties to which they lead. Here is the terrible wood of the suicides, whose trees are the souls of the self-destroyers on whose branches the harpies come to nest. Here are the tortured spirits of the violent against society, against nature and against God, who wander evermore on the burning sand, smitten by the fearful rain of fire.

But lower still, and separated from the violent, as those were from the carnal sinners, are the malicious and false, who were no mere victims of impulse, nor even hurried into violence by pride and self-will. They are those who by deliberate fraud have wrought ruin in the world. Their sin is far blacker because it was premeditated and wilful. Here, chastised with frightful tortures in the trenches of Malebolge, are the seducers, the flatterers, the Simonists, the fortune-tellers, the barterers of offices, the hypocrites, the thieves, the evil counsellors, the sowers of scandal and the falsifiers. Only one deeper hell could be conceived, and that was the black hole of treachery, where the basest of mankind keep company with Judas Iscariot and Satan in the pit of the

Inferno. All these crimes are the results of that selfishness and ambition which made its deadly attack upon our Lord in his wide-sweeping glance at "all the kingdoms of the world and the glory of them," by whose allurements the tempter sought to win him to compliance.

These three temptations so profoundly seductive to human nature, the lust of the flesh, the lust of vanity and the lust of ambition, are the very ones portrayed both in the wilderness vigil of Jesus and in the vivid pages of the "Divine Comedy" on the slopes of the Inferno. Nor are we to lose sight of the profounder teachings of Dante's great Vision concerning sin. He would have us know that it pulls the soul down by powerful and ceaseless gravitation. It was easy for the poet and Virgil, his guide, to descend from level to level of the underworld. But it was only by the most toilsome of climbing that they again regained the sweet air with its vision of the stars.

Moreover, while Dante's pictures of the torments of the damned were no doubt true to the theological beliefs of his day, yet it was less with the future than the present that he was concerned. If any one had asked him whether he really believed that gluttons would wallow in the mire forever, Simonists would be tortured by the play of flickering fire upon their naked soles, and traitors would be congealed in ice, he would no doubt have affirmed this creed, true to the teachings of St. Thomas Aquinas and the church. But far more would he have insisted that these torments are the best picture of the soul here and now, living in and loving sin. The men he met in Florence, Verona, Padua and Paris were many of them already in hell, and their lives could not be more truly pictured than in such scenes of horror. This grim truth of the spiritual life Dante had learned from One who spoke the tenderest, yet most warning and blasting words that ever fell upon human ears.

But Dante knew of no hope for these sinners in hell. There was no upward passage which the evil spirits would seek. No guards were needed on duty at the gates of the Inferno to drive back those who sought escape, for none sought it. In this he was both right and wrong. The name of Jesus is never once pronounced in the lonely regions of Dante's hell. But he had to recognize the redemptive feature in all the ways of God, and true to the Catholic doctrine of which he was a loyal son, he wrought out his vision of purgatory to satisfy the sense of justice in the Scriptures and the soul of man. The poets of later days have omitted this feature of the dread Vision, and have seen everywhere that long-suffering mercy of God which yearns and follows and waits in hope that the lost may return. It is that glowing hope which our faith makes clear. As long as character still develops, the hope is not gone. The prospect may seem dreary, the soul may seem quite hardened in sin, but the "love of God is broader than the measure of man's mind."

Nowhere is this quenchless sense of awakening good in even the vilest souls more vividly set forth than in Tennyson's "Vision of Sin," whose closing words of promise write themselves across even the gloomiest tragedies of human failure:

"At last I heard a voice upon the slope,
Peal to the summit. 'Is there any hope?'
To which an answer came from that high land,
But in a tongue no man could understand;
And on the glimmering limit far withdrawn
God made Himself an awful rose of Dawn."

The Trend of Events

By Alva W. Taylor

WIRELESS ON MOVING TRAINS

Whatever will reduce the possibility of collision on the railroad tracks is a national mercy. Soon law will compel the use of the block signal universally and interlocking devices are well nigh perfected already. The Lake Shore has been experimenting recently with wireless telegraphy on moving trains and the experiments have met with success. The Hertzian wave is used and the messages received at any one of various stations. If it proves practicable it will enable the dispatcher to correct mistaken orders, the engineer to be warned of impending dangers, the trainmen to give immediate news of accidents on the way. The latter was demonstrated in these experiments. A truck broke on a train some miles out of Chicago and a wireless called a repair train from Elkhart immediately, thus saving hours of time and the busy tracks from impeding traffic.

WIRELESS AND THE TERRIBLE BOMB

Another achievement of wireless that threatens to create a most terrible engine of destruction in warfare has recently been successfully demonstrated. A small dirigible balloon was sent up, such as could be loaded with deadly bombs. The operator sent it whither he wished by manipulating a transmitting device on the ground, and released pseudo-bombs at will. The Germans have attached cameras to carrier pigeons and obtained very good landscape photographs. The "snap" is taken by a time attachment, set so as to take the photograph at the time it would be calculated the bird would be flying over the enemies camp or fortification. Compared with the wireless balloon, for even this purpose, the pigeon is a bird of mere chance. It would put the best fortified city at the mercy of an approaching enemy, enable a warship to greatly increase its battle effectiveness against coast fortifications, threaten sadly a fleet of ships, and do terrible havoc to an army camp.

NON-POLITICAL JUDGES

The party system may be necessary to democratic government, but no system is all inclusive. Its virtues may lie in its exceptions. Certainly it has been demonstrated that the party system is ruinous to good city government. The cities that are cleaning up are doing so by grace of the independent voters and in spite of the party ballot. When the balance of power is held by the clean and intelligent citizenship of a city or state the parties will nominate tickets that meet their approval and our cities will cease to be the shame and the menace of our democracy.

Montana leads us into a new realm of nonpartisan action and one that ought instantly to commend itself to the thoughtful consideration of the country and to be followed with interest as an experiment that promises to perform a most needed service. A law has been passed in this new commonwealth that forbids party nomination of judges and attempts to take their election out of party consideration. There will be but one printed ballot and the names of the nominees are determined by petition without reference to party affiliation. Doubtless, for a time, men will be put forward as party men though not so denominated on the ticket, but it will release the voter from the party ticket and thus the temptation to "vote 'er straight." It may confine the election also more to those who can cast an intelligent vote. It will enable able and independent men to be nominated. It will educate the people to the fact that the judiciary ought to be nonpartisan.

The one pitfall to be avoided is that of giving precedence to any one candidate by giving him a monopoly of first place on the ballots. This is a weakness in many primary systems. Unless the voter has a personal choice he tends to vote for the first name. Had Senator Hopkins been last instead of first on the primary ballot in Illinois there is little doubt that he would have been defeated. A candidate for one of the larger court offices in the same state appeared first at the office of the Secretary of State and supposed of course that he would thereby win first place on the ballot. To his surprise the present incumbent, an old party warhorse, a long time office holder and a badly soaked victim of whisky was given the precedence. This being an office that comes little into public view, yet withal one of some importance, the majority of the voters took little interest and it was a foregone conclusion that the first name on the ticket would win by the universal default of intelligence

regarding either the candidates or the office.

It is to be hoped that Montana will provide that the order of the names on the ballots will be changed on every batch of ballots printed and that each man will have as many first places as last. This will not change informed voting and it will give even chances among the uninformed.

THE EXPRESS GOLCONDA

Charges have been filed with the Interstate Commerce Commission against the great express companies. It is charged that they are a monopoly, arbitrarily make rates, discriminate according to pleasure, and control legislation. There is no express competition. The rate is always the same no difference which company makes it. The directors sit on various of the directorates. It is charged that they make each year 100% on actual investment. They pay less wages and require longer hours of their employees than does the postoffice department. They charge excessive rates and are not nearly so expeditious as is the postoffice department. Senator Platt has long been known as their official representative in the United States Senate. They have been able thus far to defeat all efforts to get a government parcels post. They are strong enough to make their own rate with the public and, it is believed, with the railroads as well.

GOVERNMENT PARTNERSHIP WITH PRIVATE BUSINESS

Those who protest very vigorously and cry "socialism" when government ownership of a natural monopoly is advocated, quite as ardently will advocate the subsidizing of private business if it can be shown to be of general public benefit. They have great confidence in the integrity of men who receive the people's money in conducting a public business for private profit, but none in the same men should they become the agents of this same government in the conduct of the people's business.

A perennial proposal is that to subsidize merchant vessels. It comes up in one way or another at every session of congress and has been habitually defeated because congressmen know that the American people are opposed to the old world policy of government partnership with private business, the private business taking the profits, the nation furnishing the margin of chance and receiving certain very elusive general benefits.

The last bill was one to subsidize merchant ships for the carrying of mail between our own and certain South American and Australasian ports. A careful scrutiny of the bills reveals the fact that the ships would be comparatively slow and of practically no use in the merchant marine. Yet it would enable vessels flying the American flag to make these ports and give us a mail service to them. It would also expedite the opening of a direct line of trade with South America. But by the arguments of the same school, private business and free competition would best do all such work and we will have a direct trading line with any place as soon as the natural laws of trade demand it.

This bill was defeated in the House by but two votes. Its passage would have been the signal for a general policy of subsidization to building up a ship flying the American flag. That is, we will make it impossible to build ships on our native soil by putting a high tariff on steel and lumber and forbidding the flag to fly on any vessel not made at home. Then we will pay a rich subsidy in order to get the ships built at home under these forbidding laws. A tariff may be a good thing if properly laid and it is certainly very desirable that we have an American merchant marine, but would it not be more sensible to both let Americans build their own vessels in open competition with the world and put the American flag on any ship that will fly it under our laws? This is the kind of a bill that calls the corruptionists to congress. A powerful lobby worked for the measure.

THE BIG GIFTS

The reports for the big gifts during 1908 are out; \$120,000,000 is accounted for. More than one half, or \$61,000,000, went to education. Galleries and museums received \$22,000,000. One of the most sensible gifts of the year was that of Mrs. Sage's \$10,000,000 for the investigation of causes and remedies for social distress. Rockefeller gave more than one-third of the total. Much of his money goes to help the smaller schools and \$2,000,000 goes for medical research. Carnegie is fifth in the list with but about \$9,000,000 to his credit.

The immense sums are usually given to art galleries, museums, libraries and to the great universities. The tendency of the last year has been quite markedly toward a wider distribution among the masses and for their more vital needs. It is questionable

whether it is wisest to bestow millions on a few great schools instead of helping the many smaller ones that reach the multitudes. The masses are helped most in the public schools and libraries. The great giver who can find a way to diffuse his benefactions to the

greatest number and where is the greatest need will be the greatest benefactor. There is yet to arise the man who will bestow millions upon the greatest and most far reaching philanthropy of the age—that of foreign missions.

EDITORIAL

Dr. Theodore L. Cuyler, one of the oldest and best known of American preachers and pastors, died a week ago, leaving a record of more than half a century of effective pulpit and pastoral service. He has been an honored member of the New York ministerial body for probably a longer time than any other man, and his writings have made him a familiar counsellor and guide to hosts of younger ministers throughout America and the world.

Rev. Charles Stelzle, who is the Secretary of the Church and Labor Department of the Presbyterian Board, is now in Europe and has recently addressed several large audiences in England on his special theme of "The Church and the Working People." He has met an enthusiastic reception for his message wherever he has gone. We need a Stelzle among the Disciples of Christ as an interpreter of the great social movement of our time. We have some such men. Arthur Holmes, of Philadelphia, has opened to us something of the richness of this field of Christian service. Perhaps Secretary Macfarlane of the Christian Brotherhood will emphasize this feature in a manner justified by its importance.

The attention of the churches is now being called to the offering for Home Missions. Lord's Day, May 2, is the time set for this simultaneous participation in American Evangelization. The Centennial Celebration will be a notable success in proportion as the number of churches contributing to the missionary enterprises exceeds the number of contributing churches last year. We are informed by the Secretaries of the Home Board that the signs are good for a great offering this year. Churches that have never ordered supplies have sent in their orders early in the year. A number have volunteered to increase their apportionment. A number of individuals have begun to inquire into the Living Link plan. Several have addressed inquiries concerning the Annuity Plan of work. Unless all signs fail, the Home Board will go up to Pittsburg with its coveted \$200,000.

One of the greatly needed improvements in the transportation facilities of this city is a subway, plans for which are now being prepared by leading engineers. The congestion of traffic, especially at the rush hours of the day, has long made necessary some scheme of relief. It now seems probable that within two or three years a subway connecting the three sides of the city will be in operation. Another feature of great importance to the social and particularly the artistic life of Chicago will be the construction of a boulevard connecting the north and south sides of the city in the extension of Michigan avenue across the river to connect with the North Shore Drive. Chicago has a water frontage not surpassed for beauty of effect by any city in the world. With the finishing of Grant Park by the filling now going forward east of the Illinois Central tracks, the erection of the Field Columbian Museum, and other buildings, of which the Art Institute is the beginning, there will be created near the heart of the city a complex of beautiful and artistic features which will not only emphasize the æsthetic but will increase the business value of Chicago.

It is a matter of congratulation that some of the most reputable daily newspapers, such as the Boston Herald, have decided to discontinue the pictorial supplement for children, which, under the guise of a comic addition to the Sunday paper, is in reality the vehicle of the most inartistic, senseless, and even vicious ideas and impressions. A child's mind is easily influenced by the stories and still more by the pictures which come under his eye. Certainly few favorable characteristics could be found in the average colored supplement of the Sunday papers. They are chiefly devoted to the antics and exploits of smart and unspeakable youths whose language and deportment are intended to be humorous, but are, as a matter of fact, degrading to the taste and moral ideals of a child. Even where the elements of artistic taste are not brutally ignored or violated, the effect of most of the comic illustrations is either inane or questionable. When children are taught to find satisfaction in pictures

which have artistic merit and at least the additional value of being measurably humorous, we may expect a generation whose interest in true art will be higher than that which is possible under the reign of the noxious and vulgar Sunday comic supplement.

Mr. Roosevelt's retirement from public life does not promise for him that seclusion into which most of our ex-presidents withdraw. As one of the editors of the Outlook he will have constant opportunity to declare in his vigorous and forthright fashion his views upon public questions. An illustration of this opportunity is given in his introductory editorial in the Outlook of March 6 where, in commenting upon that type of journalism from which the Outlook is removed by wide diameters, he says of his colleagues on the editorial staff: "They are as far removed as the poles from the apostles of that hideous yellow journalism which deifies the cult of the mendacious, the sensational, and the inane, and which, throughout its wide but vapid field, does as much to vulgarize and degrade the popular taste, to weaken the popular character, and to dull the edge of the popular conscience, as any influence under which the country can suffer. These men sneer at the very idea of paying heed to the dictates of a sound morality; as one of their number has cynically put it, they are concerned merely with selling the public whatever the public will buy—a theory of conduct which would justify the existence of every keeper of an opium den, of every foul creature who ministers to the vices of mankind."

Bible students who have any acquaintance with the work of archaeological research in Palestine during recent years will be pained to learn of the death of Dr. Selah Merrill on January 22, at the home of his sister in Fruitdale, California. Dr. Merrill was for sixteen years United States consul at Jerusalem and did a large amount of work through a period covering more than thirty-five years for the American Palestine Exploration Society, especially on the site of ancient Jerusalem. His writings on Palestine geography and archaeology have made him exceedingly well known. His recently published work on "Ancient Jerusalem" was issued very near the date of the appearance of George Adam Smith's monumental two volume work on that city. Dr. Merrill was an enthusiast in labors of this kind. A man of very positive convictions regarding the correctness of his views, he was at the same time a genial companion and friend to those who availed themselves of his suggestions. He would leave the duties of his consular office in Jerusalem to go about with visitors exploring the interesting sites of the ancient city. During the last years of his life he was afflicted with a disease of the throat which deprived him entirely of the power of speech and made it necessary for him to resort wholly to writing in conversation. This was especially trying to one of his vigorous and active temperament. Dr. Merrill's views on some points of Palestine topography, such as the defense of the traditional site of Mount Zion, have not seemed convincing to students of the question, but the services he rendered to his country and to scholars through long labors have been abundant and appreciated.

A Letter From Jerusalem.

Mr. Edward A. Henry, who has been a graduate student at the University of Chicago for the past three years, is spending the winter in Palestine as one of the members of the American School of Archaeological Study and Research, whose director for this year is Professor Robert Francis Harper of the University of Chicago. Mr. Henry, who is an earnest Disciple, writes enthusiastically of his experiences in Palestine. In a former letter he described his journey to Petra, the great rock city of the region south of the Dead Sea. The following is a portion of a letter recently received from him. His friends and others who are interested in Palestine will read it with interest.

"Jerusalem, February 13, 1909.—My dear Dr. Willett: We are having great times here since our return from Petra. We have attended the Greek and Latin Christmas exercises and the Greek Epiphany exercises at the Jordan. I have spent over a week in

Bethlehem. Dr. Harper and our other men here and myself have made two trips since the opening of the new year, one by carriage to Ramleh, Ekron, Ashdod, Jamnia and back. We expected to go further but rain and heavy mud prevented. The second trip was on horseback with full camp outfit. We visited Hebron, Carmel of Judah, Beersheba, Gaza, Askalon, Tell-el-Hesi and other interesting sites where excavations have been made in that vicinity, and then came back to Jerusalem by way of Philip's Well and Ain Karim. We were eleven days in the saddle and had a most delightful time. We found the so-called Horite dwellings in the regions about Beit Jibrin most interesting. Great rock caves they are. One appreciates them when he has roamed through them, climbed up and down the stairways from one bell-chamber to another for hours at a time. I have more than a dozen flash light pictures of these interiors.

"As winter is really here now, I do not think that I shall be out of the city much for the next few weeks, but there is much to see in the city and its environs. Fraternally yours,

Edward A. Henry."

George Adam Smith on the Brotherhood Movement.

It is perhaps not sufficiently appreciated that many of the men who are foremost in the world of scholarship are also enthusiastic workers in the practical ministries of the church and social service. In the charitable and redemptive work of the city of Glasgow no man is better known than Professor G. A. Smith, president of the local association for social service, and an untiring worker not only in church activities, but in the broader work of interdenominational

effort in behalf of the poor and dependent. He spends much of his time also in labors promotive of such Christian work as the Pleasant Sunday Afternoon movement, and the work of the Christian brotherhoods throughout Great Britain. Recently he wrote to the secretary of one of these organizations a letter which states admirably his attitude toward efforts of this kind. The letter in part is as follows:

"I hope you will have a large gathering, and that by prayer and the counsel of wise men both inspiration and guidance may be obtained for one of the most potential movements of our time. The more I have to do with men's Sunday meetings in the great centers of our population, the more I am impressed with the possibilities of their separate organizations and of their federation. They mean a very great deal already, and if wisely conducted in dependence on God they are undoubtedly to mean much more. I would emphasize three points, (1) Loyalty to Christ and His Gospel. (2) Loyalty to the organized Christianity of our time. (3) Loyalty to the social service, which in the example of Christ and under the power of His redeeming love we owe to our generation. With regard to these three, I am struck with the fact that no addresses are more welcome at men's Sunday meetings than the directly religious; there is no real hostility to religion among the men of our land even when they are outside the churches. Certainly the most successful meetings here are those in which we have insisted on the vital connection between the two—each necessary and helpful to the other. A man's religion cannot be complete till it is shared, as it can alone be, on the floor of the church with his wife and children. I feel strongly that every Sunday meeting for men should devote five or six or more meetings in the year to the study of the Bible. It could easily be done, and I feel certain it would be welcomed universally."

The King Weeping in His Triumph

A PALM SUNDAY SERMON

By Charles Clayton Morrison

There is something surprising and at first puzzling in the event of the first Palm Sunday long ago. What Jesus does and allows others to do in the beginning of that last week of his life seems hardly consistent with the attitude that he had taken hitherto in his ministry. Time and again Jesus had suppressed popular enthusiasm for Him, and if it could not be suppressed He escaped from the multitude which offered Him worldly tribute and honor.

Once, certainly, and probably many times, He had refused to be called the people's king, but on this first day of His last week the people come in throngs with singing and shouting and exultation, and call Him "the king who cometh in the name of the Lord," and wave their garments as he advances, shouting, "Hosanna, Hosanna, in the highest!" Instead of quieting the multitudes, Jesus rebukes the critical pharisees who suggest to Him to abate the tumult, with the indignant reply, "If these should hold their peace the very stones of the ground would cry out." He seems not only to have allowed His disciples and the people to exult in His entrance into the city, but to have planned the entrance Himself even with some detail.

The City Given over to Holiday.

Jerusalem was packed and overflowing with visitors. The scattered fragments of Israel had gathered in numbers of more than a million from all parts of the world, as their custom was, to keep the Feast of the Passover. They filled all the houses and taverns of the city and the streets thereof. They dwelt in little camps outside the walls along the roadsides leading to the city. They filled and overflowed the surrounding villages and hamlets. They were a great crowd—eager, expectant, suggestible. Throughout this vast concourse stories had been passed from lip to lip concerning Jesus, the prophet of Galilee, His wonderful works of healing and His teaching and His gracious ministry. Just now imagination had been inflamed with the news of the raising of Lazarus from the dead; and with the announcement that Jesus was in Bethany the ardor of the people reached fever heat. Everyone was asking whether the Prophet would come up to the feast. Interest in Him was about to eclipse interest in the feast itself.

For many days past Jesus' movements had been conducted with a high degree of secrecy. The cloud of hatred had been lowering over Him for the past half year, so that although he had carried on his ministry in the vicinity of Jerusalem, he had kept well away

from the authorities who were only waiting for some fair pretext by which they might apprehend him. It seemed clear to Jesus' own soul that the hour of his death was drawing nigh. He saw that it could hardly be postponed beyond the Passover Feast, and it was evidently His desire to remain with His disciples at least until that time. But it was his purpose to keep the Feast. Coming with His little company of followers, He found entertainment in that beloved home of Lazarus and his sisters in Bethany, where, no doubt, He found quiet and rest for His weary body and mind. Rising early in the morning before the residents had left their houses or the visitors their tents, Jesus had gone apart to pray, and, returning to the home of Mary and Martha, undoubtedly heard the comments and felt the thrill of enthusiasm which His passing evoked.

The Gathering of the Procession.

After the morning meal he set out with His disciples toward the city and to His surprise was met by a throng of people coming from the city to meet Him. They had heard of His presence in Bethany, and had gathered together in a company to escort Him from the quiet hamlet into the midst of the city's thronging excitement. Seeing the procession and knowing the purpose of it, conscious also of the universal excitement in and around Jerusalem on account of his presence there, he perceived that it would be impossible for him to escape some tribute at their hands. He therefore proceeded to offer himself to them, but in such a manner that his action might be at once a rebuke to their worldly conception of his kingdom, and an object-lesson setting forth the true character of his reign. So, turning to his disciples, he bade two of them go back into the village which they had just left and fetch the young ass which they had seen tied, likely at the door of one of Jesus' own friends. By the time the procession from the city had come up, the two disciples had returned with the colt and upon it Jesus sat. The multitude together moved toward the city, those from Jerusalem leading the procession and those from Bethany and the countryside following Jesus.

If the people had had their way, they would have placed Jesus upon a fiery horse, the symbol of war and military victory. But Jesus precluded such an embarrassment to his cause by quickly conceiving the plan of riding upon the ass which was the symbol of peace and service. "The enthusiasm suggested the riding, not the

riding the enthusiasm." In contrast to his treatment of the enthusiasm of the people when he fed the 5,000 from five loaves and two fishes, escaping from their presence at the offer of the crown, Jesus now seems to feel that his hour is come, that events are of equal significance or insignificance in the presence of august death. So, the important thing for him is to teach the lesson of true kingship while he is submitting to the tribute of mere worldly kingship. He has been a prophet. All his ministry up to date has been the ministry of a prophet. A teacher and leader of the people he has been. He fore-sees that in his dying he will be the priest offering himself as the sacrifice upon the cross, and in this moment when the multitude calls him king, he means not to disown the title, but, accepting it, to give it the interpretation it carries in his own thought. The riding to Jerusalem, therefore, amid the Hosannas and the songs of the people, riding over their garments and the palms and flowers they spread in his way, was a parable in action, a dramatization of the whole purpose and mission of Jesus.

The Perfect Poise of Christ.

It is significant how perfectly poised Jesus carried himself all the way to his death. He moved toward his cross with great dignity. Never for a moment do you have the impression that he went scourged like a slave to his dungeon. Facing the inevitable and the horrible, he maintains his perfect self-command. Even now, in the midst of this wild demonstration of the people, we do not find any signs of fanaticism or hysteria or weakness. He is not taken off his feet by the adulation of the populace. He submits with utter passivity to their demonstration while in the depths of his soul pathos, not ecstasy, reigns. He penetrates the depths of the enthusiasm, he knows how shallow it is and how crass the motives which actuate it, and so, not for a moment deceived by its apparent scope and power, he weeps as he approaches the great city of his love.

As King, Jesus' thought of himself, illustrated in the drama of his riding to the city, is in striking contrast to the thought of the shouting clamant people. First of all, his kingdom is within; it is a silent rule of God in the hearts of men. He has no thought of storming the world. The terms in which he states his purpose and method are not military terms. He has no dream that Jerusalem is really represented in the excitement of this hour. The work of the spirit is not done amid tumult and tempest and excitement and clamor, be it ever so favorable, but in the quiet of the soul where choices are made with clear perception of their full significance. So Jesus thinks of the quiet imperceptible process of leavening the lump of the world by placing his truth like yeast at the center of it. No man knew better than Jesus that there may be much sound and fury signifying nothing.

"My Kingdom Not of This World."

And secondly, Jesus' scepter by which he rules the world is not the scepter which this shouting throng would place in his hand. They saw Rome melt away; they saw the glory of David and Solomon reinstated; they saw the armies of Israel led by Jesus set in battle array against the Roman legions; they saw a throne set up and the son of David ruling all the world from out the holy city. But quite another vision filled the soul of Jesus. From that hour in the wilderness when he had refused the offer of the kingdoms of this world and the power of them, even to the present, there had been no moment of weakness in Jesus' mind as to the kind of a rule he was to exercise over mankind. He was to reign from within out, not from without in. His was to be a reign of the heart, not of the mailed hand. The rulers of this world exercised lordship over men, but this king riding in lowly state conceives his rule in terms of service. Thus in the very hour of his supreme self-consciousness as the Son of God, possessed of all authority in heaven and in earth, he takes the world's feet in his hands and washes them. O, there has never been seen anything like it—ruling the world with tears, winning Jerusalem and the whole world by weeping over it! His love was his scepter. His power was in his heart.

Christ's Right to Command Men.

And the third point of disparity between Jesus' mind at this moment and that of the crowd was in respect to the ground of his authority over them. They hailed him as the Son of David. Possessing David's office they assumed that he would exercise David's authority, that he would assert his will and by virtue of his superior office see that it was executed. But Christ knew himself to be no such king as this. His will he does not intrude upon the consciences of men. What he comes to do is to evoke and realize the possibilities of each human life over which he reigns.

Each man will find in his own soul the best testimony to Christ's authority. "Judge not ye yourselves what is right?" he asked of those who sought for a sign and certificate of his right to teach. The best in man responds to Jesus with its, "Even so, what thou sayest is true." The right of Jesus to command men depends upon no certificate from the sky, upon no marvelous wonder, upon no metaphysical demonstration of his official status. His best credentials are in the soul of every honest hearer of his voice.

The source of Jesus' power was believed by the throng to be might, and his right to exercise it they expected to be guaranteed by some sign from heaven which should startle and nonplus and overwhelm all his objectors and all doubts. His miracle of healing the sick of the palsy afforded no adequate guarantee to the critics that he could also forgive his sins. But to the man himself the right to forgive was proved by the fact that he had forgiven. His proof that he has the right to lay down the golden rule is the fact that it meets the highest judgment of our moral nature. Christ and his truth are his greatest miracle. Christ is greater than reason and carries reason up to heights it never could attain without his self-revelation. When a man has looked once fairly into the face of Jesus Christ, he says, "There is my best self; there is what I ought to be and by God's grace I will be."

Challenge Our Own Attitude Toward Christ.

Now, as we stand this morning in the presence of the kingly Christ, singing his praises today, shouting our enthusiasm for him, hailing the power of Jesus' name, and calling even angels to bow prostrate before him, are we ourselves acclaiming him with the mere admiration of the shallows of our life, or do we own allegiance to him in the depths whence our motives spring? It is one thing to admire Jesus, and a very different thing to give him loving obedience; and it is important for everyone who names his name to search his heart and see if his devotion to Jesus is the frothy, superficial admiration of Jerusalem on the Palm Sunday, or the resolute, quiet, deep conviction of loyalty to him which stirs in the roots of our conscience? Are we simply following in Christ's triumphal procession? Are we moving with the crowd? Are our Hosannas simply the expression of wrought up emotions? Or do they reflect the satisfaction and gladness that we feel in the center of our life at the approach of the Christ who will deliver us from our sin and our selfishness and our materialism, and make us priests and kings in the world of spirit and light? How much does Jesus mean to us, not for some abstract sin from which we make ourselves think he has delivered us, but for these actual sins that we find ourselves committing every day and that we take pleasure in, even while we hate them, and these temptations of ours that we face in the morning and at noon and at evening? These sins of temper and of cynicism and of covetousness and all forms of self-seeking—does he mean something to us with reference to these sins so real, so persistent, so blighting in our lives?

There are three attitudes that we may take toward Jesus.

There is the attitude of admiration, and

The attitude of explanation, and

The attitude of obedience.

There is ever danger that we shall satisfy our hearts with reference to Jesus Christ's claim upon us if we yield him admiration or subscribe to some creedal explanation of his person. The whole world is today casting palm branches before the feet of Jesus. He is the most admired of all mankind. He is entering into literature as never before. His praises are sounded in song and in sermon with exultation such as our world has never known. But to admire Jesus is not to be his disciple. To compliment Jesus is to bring him to tears.

Christ Standing in the Gate.

Christ stands in the gate today. He is approaching our Jerusalem, our city, the city of our home, of our privileges and our obligation. In all those ideals for a purer government Christ is standing in the gate. It is he who brings the ideals of better things to our great municipalities. It is he who is suggesting to our consciences that we cannot save the community by merely rescuing those who have fallen into vice, but only by setting up such conditions in the community as will prevent the downfall of men and women. To this new ideal the best in people responds with enthusiasm. Again and again veritable Palm Sundays of acclaim are experienced in one city and in another. For a time it looks as if Christ is going to reign in city government and the devil be cast out. But back of the people who are shouting, back of the people who are praying, are the office holders, the self-seekers, the men who make a business of looting the public treasury and debauching the public conscience.

Back of the clamant church, and enthusiastic, religious people, are the Judases, and the Pilates and the Annases entrenched in their ill-gotten possessions. These men were not out shouting for Jesus on that Palm Sunday; they were back in the quiet places manipulating the forces which kept them in control of the situation and at last sent the Master with his ideal of a better world and a better city to the cross. How often in the history of our modern cities have the people been won away from their ideals of pure government by the machinations and promises of politicians. How impossible is it to win out against calculating, sagacious, persistent, interested graft by mere explosion of the emotions. Here is our weakness today. We admire Christ's ideals, we admire Christ Himself, but we do not want Christ to reign over us in such way that we will be constrained to make costly sacrifices on behalf of his ideal social order. We do not like to have the smooth comfort of the church service disturbed by a sermon on these themes.

Christ's Ideals Command Us.

But these ideals, my brethren, are not given us to praise, to make perorations out of, to put into poetry and song and picture, and to express in the waving palms and the shouting of Hosannas. These ideals are to command us, to be lived up to. Jesus is not to be praised merely, nor admired, but to be followed—even unto death. Christ comes to us today in our visions of better things for our city, for ourselves. We sing and pray to him, we form vast processions in his honor. Think of the thousands of people in this city who are doing him honor at this very hour, and yet in how much of all this acclaim does the Master, our King, ride weeping? "They know not what they do," he is saying. "They are praising me, but they will not have me to rule over them." "While they shout my praises they are countenancing and participating in condi-

tions which send womanhood and childhood and manhood to hell. While they tread the temple steps the politicians capture the caucus; while they sing of the kingdom of heaven that is to be they consent to the unheavenly state of the kingdom that is here and now. And Christ is weeping because we seem to let him into our cities and yet do not let him in.

Christ Weeping Today.

I can see him today marching through his world, this vast Jerusalem, and weeping while he hears men's shouts of praise, weeping because the millionaire who gives his millions as the tribute of his admiration for Christ, never dreams of bringing his methods of making money to the test of Christ's character. Weeping because the business man takes one-seventh of his week for singing his praises, and the other six-sevenths of his week for rendering his rule impossible in the world. Weeping because the motherhood of the nation wears his cross as an ornament and shames him with its follies and vulgarities. Weeping because the church itself, organized in his name, can work itself into such frenzies of religious passion called revivals, and change not one whit the moral attitude of the community in which the wondrous work has been wrought. Oh, our Master is not misled by our shouts and singing. Our noise and ecstasy are not the sacrifices he wants.

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
A broken and a contrite heart."

He wants our will, our daily life, our common service. He wants to reign in our hearts that he may cleanse our desires and motives and so rule in all we do. May we today have grace to yield to him!

The Call to the Christian Ministry

By John P. Sala

Minister at Elyria, Ohio.

In writing on this theme one is naturally driven back into the experiences of his own life, when he began to prepare to preach the Gospel of Christ. Indeed, one cannot help going farther back, that he may discover the early influences that moulded his life and brought it into harmony with the thought of the Christian ministry. That was a humble home into which I had the good fortune to be born. The supply of food and clothing was not always more than was absolutely necessary for the support of life and health. Father was a worker in wood. Mother was a worker at home. They each had a common school education, and each had a desire for their children that they might have a better preparation. Father had a trustful, easy-going temperament. He was a mechanic of ability. Three times in partnership with other men and three times the other fellows beat him out of all he had. Mother was of a nervous, perceptive temperament. Her push and enthusiasm was the life of the home. Father loved literature and read much. Mother was busy with the practical things of life. This is the parentage that started four boys in life. Two are successful Christian business men. Two are ministers of the Gospel.

Home Life Organized for the Church.

Our home was a Christian home. Rain or shine, if the church bell rang, we were soon making our way to the church house. I never knew any differently than to go in when the church door was open. Did company come on the Lord's day, they were invited to accompany us to church. If they declined, they were given the privileges of the home until we returned. Mother was always more fearful of offending the Lord than her Sunday callers. Father taught an adult Bible class in the school; mother a young ladies' class. They both do to this day. We boys were early drafted into service. Around

the dining table and at the fireside, the family entered into enthusiastic discussions on religion. What arguments we had as to whether the creation took place in seven natural days or in periods of time! And this: did Jesus come to His consciousness of His deity at His baptism gradually, or did He have that consciousness from His birth? These questions and many more like them afforded fruitful discussion and prepared us to dissect the theories and reasonings of men. More than that, it kept constantly before us boys that which builds character, which is neglected in many homes. The Scripture study, the prayers of mother at our bedside every night, no difference how wearied she was from work, are sacred memories.

Just "Grew Up" Into the Ministry.

I guess it is no surprise that I am a minister of the gospel. The surprise would be that I should be anything else, when reared under such home influences. I was never urged to enter the ministry. I never entered it, just "grew up" into it. I once decided to enter a business career, but by a chain of most unusual circumstances I was disappointed. After graduation from the high school, a year was spent in a furniture factory, and although there was something pleasant and fascinating about the work, I began to weary of it and feel that factory work was too narrow in its sphere to satisfy me. I began to talk college. My parents evidently heard it with joy, and arrangements were completed for my entering Bethany College in the fall of 1893. I had not yet decided to preach, nor did I ever feel a distinctive "call" to preach. At college I found the atmosphere charged heavily with the spirit of "working for Christ." Young men were there preparing for every profession, but whether it was law, medicine, teaching or preaching, the ideal of service to men and God seemed richly held before the view of

the student. This was a congenial atmosphere. I had been reared in such. My roommate was preparing for the ministry, and I began to prepare sermons too. Being hard pressed for money, I thought it might be well for me to preach in my senior year in college. Accordingly I began to substitute Biblical work in the classical course. I supplied the pulpit for our pastor in Steubenville two Sundays just at the beginning of my senior year. A young business man who heard me said to his pastor later, "If I thought I could ever preach like that young fellow I would go and prepare at once." This encouraged me. He went, and is pastor of a large church in the East. The pastor then sent me to a country church that had been in a quarrel for three years to preach each alternate Sunday during my senior year. The Lord richly blessed my labors. Souls were saved. Harmony came about in the church. As I came near graduation, it looked to me as I faced life that God had put His stamp of approval upon me for His ministry, and I laid aside all aspirations other than to become a useful and powerful minister for God. During my senior year four times I was called upon to fill the college pulpit on Sundays. My professors urged that by all means I should enter the ministry. This had no small influence on my ultimate decision, as I felt they should know.

The Question of a "Call" to Preach.

This, then, is all the "call" I ever had to the Ministry of the Word. I have also had experience in sending others, three, to prepare for the ministry. Two of them are succeeding splendidly, the third rather indifferently, though he is not a failure. As well I have been connected with the Ohio Christian Missionary Society as one of its managing board for ten years. We employ many preachers each year. Out of these experiences I am glad to give my observations

on the qualifications for entering the ministry.

He must be consecrated. No man can do a great uplifting work for God or humanity who is not thoroughly consecrated to his work. To use Paul's expression, a "slave" of Christ. A great desire for bringing men to Christ must dominate his soul. Spirituality and consecration must go hand in hand. The right relationship to God will determine largely a preacher's work for humanity. But some are spiritual and consecrated, and yet lack the practical. A combative nature must manifest itself along with the spiritual in this sacred warfare against sin. From one of our churches a young man, bright in books, consecrated, spiritual, was sent to prepare for the ministry. He prepared, tried, but was a failure. He lacked entirely the combative nature.

A reasonably good voice is essential. I am conscious that some men become great preachers with voices that would do credit to a donkey or a screech-owl, but it is their weakness and not their strength. To hear a mellow, well-rounded voice from the man on the platform immediately secures our attention to his thought.

The Minister As Student.

A studious temperament is essential to the growing minister. Books, newspapers and people must be studied. In a conference of ministers I heard an old gray-haired minister yet active in service say, "A man crosses the dead line in the ministry when he quits studying." He must keep up with the times. He must become a student of human nature. We make some dreadful failures in trying to lead men to Christ, because we do not know men—the men we deal with every day. An evangelist was told by the pastor not to talk with a certain young lady about coming to Christ. The evangelist asked why. "You will drive her farther away." The evangelist discovered the nature of the girl that very night and next day found her clerking in a store. He said to her: "I came to see if you were not going to confess Christ at the church tonight." It apparently took the girl's breath. No one ever had approached her that way before. Before she could recover from the shock, he was saying, "You know Pearl without Christ you are lost, and how much better it will be for you to be a Christian girl letting your life count for Jesus and the church in the store here among these other girls." He had read her aright and while she did not promise to make the public confession that night she gave him to understand that she would soon. When the invitation was given that night she never moved. After the service she hastened to the front, saying to the Evangelist, "You are disappointed?" "Well, several of the girls in the store with whom I talked after you left, told me they thought they would come with me to accept Christ if I would wait until tomorrow night. The next night she came and fourteen young ladies followed her to the front seat to make the good confession of Jesus Christ. He could read human nature and knew where best to approach men to win their natures with the greatest favor.

The Preacher for Modern Times.

The present times are making other demands on the preacher. The preacher needs either a business sense or a pretty good business training. The preacher today, if he is a success, either in the country districts or in the city, is at the head of a great business enterprise. He finds his men occupied on the farm or in the stores or other places of business and the preacher becomes the man who

must not only preach and call, but be the superintendent of a great life-giving institution that reaches out into every department of life and activity in the community.

The preacher must have a love for mingling with men. I find many preachers apparently afraid of business men and lawyers, and only approach them when soliciting money for the

church. This is neither tactful nor business like. I met a business man one day. We were talking about another minister. Said the merchant, "Do you know, I felt as though I had known that man always when I shook hands with him." No wonder that preacher is a success. The preacher must draw people to himself that he may lead them to Christ.

A Centennial Call for Consecration of Life

By Royal J. Dye

Not only is this the year for great giving, it is also the year for great consecration of life to the Master's service.

Our Centennial would not be perfect if we did not have an unprecedented number of our brightest and best young men and women giving themselves to His service in this and foreign lands. What better report could a pastor make than that this Centennial year saw the sending out of some of his own best young people into the great world vineyard, and the supporting of them by their own home church? Why should the church at Bolenge, so recently carved from that fearful heathenism, do more than those of Christian America with their generations of Christian ancestry and noble ideals?

The opening up of the new Centennial stations in equatorial Africa as the noble pledges of the Californians demands that new men and women be sent at once to those fields. They should be on the field as soon as possible learning the language so that when the grants of land have been given they may be able to go at once and open these great needy fields.

The call is made in the Congo Christian for a doctor to open up the new station at Monyeka. This is imperative. We have practically promised the government that we will place a doctor on every station they grant us. We are the only mission now receiving grants of land in the Congo state.

Here lies a nation waiting for their news of the Master, three to five million of people lying in the awful darkness of their pagan cannibalism. The need is tragic. They have no adequate medical relief. The treatment of the witch-doctors is worse than neglect, for it is brutally cruel. They maltreat and deceive their misguided believers and mulct them for all they can get. The poor are deserted and cast out to starve as are the aged and slaves. Kindness hardly enters their minds. It is "graft" pure and simple. The horrible agony of their victims is fearful, too fearful to relate. For witchcraft stops at nothing to slay its victims. Their simple remedies are aborted in their beneficial effects by the dancing the "patient" must undergo, or the superstitions he is compelled to follow out, or the wild and continuous beating of drums "to drive away the evil spirits."

Are you just graduating from your chosen school of life's preparation and do you wish to make your life count for all it possibly can for "God and humanity"? Then look to the mission field for your field of life's service of your generation. Nowhere else can your talents have so great a scope. Nowhere else can you be sure you are not crowding another man out of a job. Nowhere else can you have the satisfaction of reaching those who, were it not for you, could not have the comforts and relief you can bring them in the name of the Master. Here your whole life will count for Him.

Preferably, a married man under thirty years of age, thoroughly qualified in every respect, physically, mentally and spiritually.

Where is the man? Who will be the man to leave in this great Centennial year for "darkest Africa" to take by his going the light of the world to the great sin-sick needy souls? To follow the example of and bring the message of "The Great Physician" to those who sit in darkness that they may see a great light?

We who voice this appeal are those who have seen and felt the need of this service, who have offered ourselves as a partial answer to this great need and call for workers. Will you not join us that Ethiopia may not stretch out her hands unto God in vain? Were it not the happiest service in the world we would not call you to it. This is not a call to a "snap." There are things that try the mettle in a man. There are hard things that the manly fellow likes to face. There are days of pioneering before you. The building up of a great station from the raw heathenism and rough material at your hand into a Christian civilization. There is the lonely work of the frontier, the firing line. There is hardship and deprivation. But there are hundreds of thousands waiting for you to break to them the bread of life and give them healing for the multitudinous ills in the name of the great physician. There is a "well done" also at the end of the road. Where is the man who is ready to go now?

Influence of Orphanage Work on Native Population

As the natives of India in all their heathen sin see but the faces of our orphanage boys and girls, we fancy they can but wonder what has given them the pure, happy look they wear. And do you not believe there is a secret longing there to know the God who makes them so? Again we look back at the orphanages twenty years ago and we see the little faces, then learning of Jesus, to-day in Christian homes, as Bible readers and evangelists. We have learned of the conditions of the heathen homes. Think what it would mean to have in the little hut beside the heathen one, a man and woman married from our orphanages, who had from childhood known Christ. In this home there would be cleanliness and order. There would be no altars for idol worship. There would be loving care for baby girl and boy alike. There would be Christian prayers, hymns, and the Bible read in this house. It is not hard to see how this would influence the homes near. The Christian homes made by these orphanage young people as they leave are indeed lights that cannot be hid.

As children and then as men and women they learn to tell their own people, going back perhaps to their own village with the Christ story. And how much more readily do the people listen to one of their own, to one who has believed their heathen beliefs, one whose every word they can understand. We cannot hope to win these people for Christ until we can send out from our orphanages and schools enough of their own people to reach them as Bible readers, evangelists and neighbors living among them.

Adelaide Gail Frost.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

Is the Church Becoming Obsolete?

The Correspondent: "Some Christian people are greatly discouraged because the church is having a hard time to maintain its prestige and influence. They seem to think that the coming of the kingdom is dependent upon the prosperity of the church. The truth is quite otherwise. The church decays; but Christianity increases. The kingdom today is coming with might outside the churches and independent of them. Faith and love are not confined to the institutional side of Christianity. They overleap all bounds. Is not the day approaching of which the seer of Patmos dreamed, the day of no temple, because no man had need to teach his brother. The history of the church is bad. The great social movements are largely outside of the churches. Is not the church antiquated? It

does not readily adjust itself to new conditions. It is easier to accomplish your object independent of the church than to seek to reform the church that you can be effective in your efforts within it. The church meetings are wrongly called services. Service is a great deal more than going to church. Other organizations are doing more philanthropy than the church. It is time we had a just revelation of the church. In that revelation its importance will be greatly minimized. If the church should entirely cease to be, the loss would not be irreparable.

"We must come to know that a true courageous soul outside the church is just as good as one in. Indeed, he may be truer and more courageous. It is Christianity, not churchianity that we need."

I take strong and square issue with the Correspondent. While doing so, I will accord all that is due to every true man outside of the church, and will not subtract one iota of honor from any institution that is in the least serving mankind. If I understand what narrowness means, I am not narrow. If I understand what old foggyism means, I am not an old foggy. If I understand what radicalism means, I am not a radical. But if I understand what Christianity means, I am a Christian, at least in desire. And to be a Christian is to honor the history of the church and to believe in its continual efficiency.

The Kingdom and the Church.

For a good while we have been contrasting the kingdom and the church. I believe in the contrast. We have been saying that Jesus placed emphasis upon the kingdom. I so believe. We have been wondering if he used the term church at all. We have been loud in our praise of many splendid movements that are independent of the church. We have been extending the sacred till it embraced all the secular. Some have been making God all and all God. It takes no particular courage to stand for these things. Courage is needed when a man is blazing his own path. There are no wild animals in the well-beaten highway. It is half truths that endanger us today. To exalt the kingdom at the expense of the church is one of these dangerous half truths. Be as sympathetic as we may with all present-day movements which seem the out-breathing of God's spirit upon us. The fact remains that the church will continue to be the most needed and the most effectual agency to redeem and save this world. To depreciate it is to hinder the progress of the world.

Every church man, every discerning man should exalt the mission of the church. It should not be condemned by any misleading phrase such as, "It is Christianity, not Churchianity, that we need." Churchianity is Christianity as we have been able to live it. As soon as abstract Christianity takes on flesh and blood it is Churchianity. To despise the church is to despise the men who constitute it.

"The history of the church is bad" is one of the cheap charges that we hear constantly reiterated. It is easy to make light of the men who toiled and wrought to bring us to this day. It is easy to laugh at their contentions and their superstitions. It is easy to hurl anathemas at their formulations of faith, and the niceties of their creedal distinctions. To me the history of the church is appealing, grand and triumphantly sublime. Their were giants of intellect and

spirit in every century of its history. We are here today because through our prejudice the throb of the glorious past does not reach us as mightily as it should. The history of the church is the march of the inimitable Christ going forth conquering and to conquer. The conversions of the church are the big things of the universe. The martyrs give us the measure of man who has fellowshiped with the glorified Christ. The creeds are monuments recording man's power to tabulate, and God's dexterity, in his immensity, to elude tabulation. How one can exalt the Word and despise the church is not easy for me to grasp. The Word came through the church. God giving the Word must have certainly determined to watch over the church in the protection of that word. The church is the living word. To doubt that God is in his church is to take a big step in scepticism. The church in its long history throbs with the spirit of the Divine. At every turn of the corner it was saved from wreckage. In every controversy the truth came to clearer light. In every iniquitous imprisonment an angel song was liberated.

The Church a Perennial Necessity.

We are not approaching a time when the church shall not be needed. The child born today is as ignorant as a child born seven millenniums ago. There is something in heredity; but the Christian parent cannot place a deposit of his experience and faith in the mind of his child. Each generation must start with a zero of information. The opportunity is increasingly greater, perhaps so also is the danger. At any rate the children must be taught. Who will teach them? The church must teach them. It must do more. It must reclaim the adult child who has lost his way. The lost is legion still. It is hard for men to look up and hope. The church is needed to put a believing heart in men. The believing heart is the courageous heart that is fitted for difficult tasks.

It is urged that institutions other than the church are promulgating Christianity. Just here it may be well to ask, What is Christianity? In answer I would say Christianity is prayer, faith, love and obedience. Prayer is communion with God, often agonizing communion. It is the assertion of man's capacity for the mind of The Eternal. It is the practice of the presence of God. Without it there have been no victories in the church. What other institution is standing for prayer relationship between man and God? The best of lodges have not begun to rise to this height of spirituality. The church understands the Christ in his nights

of prayer, the lodge does not.

Christianity is faith. It is the loud assertion of God's goodness. It is the enlightened heart that sees beyond all perplexity. What institution stands for faith? None shout it from the housetops but the church. Christianity is love; but love is the daughter of faith. It is far from clear that separated from its mother it can long endure. Many institutions today are claiming to do much philanthropic work. Their claims are true. I honor them. Every man and every institution that dries a tear will be applauded by me. I am allied with several extra-church organizations. They are good; but they are not the best. Their inspiration comes from the church; but they cannot even love as the church loves; for before there can be the strongest love there must be the clearest spiritual appreciation. No other society has the spiritual appreciation of the church. The soul must be known before man can be well loved. To give man a crust of bread is not sufficient. When we understand him well enough to love him as he ought to be loved we shall know that he will not be satisfied with less than God. The church stands for the philanthropy that ministers not merely to the body, but to the man, the soul. It stands, too, for cleanness of life—exalted obedience to the pure will of God.

Jesus and the Church.

The book fresh from the press may reveal in the fact that Jesus did not make much of the church. He made everything of it. It was he who said that He would bless even two or three gathered together in his name. That was the incipient church. It was he who gathered disciples around him. That was the church learning to be a church. It was he who told his disciples to tarry for a longer vision. Then with the vision and endowment the church burst into fulness. It was He who called Paul to the church. It was He who talked so much of love. What is love? It is that which joins hands. It is that which melts hearts into one. It is that which stills discordant sounds and gives all a common gospel voice. It is that which binds man to man in the church of the living God. The very nature of Christ's message builds the church. True, he did not say, go to now, we will organize a church. He was to give life, the spirit. It is the task of his followers to give His spirit a body. Paul was not mistaken when he said Christ loved the church and is laboring to present Himself with a glorious church.

It is wide of the mark to say that if the church were to pass away the kingdom is assured. True, the kingdom is assured; but the church cannot pass away. If it were to cease to be today, it would be born anew tomorrow. It rests upon the eternalness of brotherhood and the quenchless thirst for God. It supplies the spiritual need of man. Do not too harshly criticize this body of Christ. Exalt the church glorious! Mark in it the ways of God! Gather the wayward to its altar! Teach the babes the sublime lines of its saints! Bring the unconverted to the healing fountains of its life! Do not allow familiarity with its terms or offices to breed contempt! Never feel that you are an owner of the church; rather regard yourself as a child saved by the mystery of its grace! Get people to join the church! Exhort them with all long suffering! Build your conduit as far as Calvary! Connect with it the fountains that are upspringing from the graves of the saints. Be nourished by the Word. Know that fighting with the church you are fighting with God and the gates of hell opposing shall not prevail.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

The Essence of Sectarianism

The church has learned through her divisions, first of all, that the most fruitful cause of division is pride.

We have come to associate pride with the inordinate esteem of one's moral or spiritual attainments; but it belongs just as truly to the conceit one has of his doctrinal correctness. There is a pride of orthodoxy just as there is a pride of righteousness. The orthodox defender of the faith prays to God in the spirit, if not the language of the Pharisee: I thank thee, that I am not as the rest of my brethren, heretical, unscriptural, disloyal, even as this editor and this professor. Why should not pride of doctrinal inerrancy be just as offensive as pride of moral inerrancy? Why should not judgment of one disciple of Christ by another for supposed doctrinal short-coming be regarded as just as meanly censorious as judgment of one by another for moral short-coming?

Motes and Beams.

Why should Jesus have warned his disciples against indulgence of the spirit of censure, and fault-finding, if it was not for this very reason that it aroused hatred and destroyed the unity and peace of brotherly fellowship. Does the indulgence of the spirit of doctrinal fault-finding produce anything but bad feeling among brethren, and destroy the love that they should have one for another?

Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you. And why beholdest thou the error that is in thy brother's doctrine, but considerest not the error that is in thine own doctrine? Or how wilt thou say to thy brother, Let me cast out the error out of thy doctrine; and lo, an error is in thine own doctrine? Thou hypocrite, cast out the error of thine own doctrine; and then shalt thou see clearly to cast out the error out of thy brother's doctrine.

The implication of this saying of Jesus which has been paraphrased above is that no judgment of one brother by another will take place, if each one will qualify himself for the office of judge by the complete purification of himself. The same principle is enunciated by Jesus in that telling rebuke of the Scribes and Pharisees who brought the sinful woman to be stoned. "He that is without sin among you, let him first cast a stone at her," said Jesus. There can be but one result when this principle is followed. There is a touch of humor as well as a triumph of moral sanity and self-judgment in the description of what happened with that company of Scribes and Pharisees. "And they, when they heard it, went out one by one, beginning from the eldest, even unto the last; and Jesus was left alone and the woman, where she was, in the midst." That is a marvelous picture of the gradual dissolution—"one by one"—of self-righteousness under the influence of moral self-inspection.

Stoning the Heretic.

Why isn't this a good principle for the present distress in the brotherhood of the Disciples. Here is a heretic brought before the brotherhood to be stoned. Let the editor or professor who is without intellectual error cast the first stone. I wonder how many stones will be cast? Is a man any more likely to be doctrinally faultless, than morally

faultless? It is no longer respectable among good men for one to set himself up as an infallible moral example to all others, and require, on pain of condemnation, the homage of imitation. The time is coming when doctrinal infallibility and judgment will be just as disreputable among good men.

Religious Prize-Fighting.

It is a hateful and monstrous thing for one follower of Jesus Christ to decide that another follower is disloyal to him, and to call upon all other followers to join in a sentence of debarment, from the fellowship of his people, just for intellectual fault. Men of discerning and sensitive spirits do not do it. They shrink from such vaunting self-assertion—such vast, personal, presumption. How grotesque for one human being to assume such lordship, over another human being! It is painful enough to fine spirits to see an elder command a younger in display of oracular wisdom. How much greater violence must it do to the spirit of humility to see one who is no more than an equal proclaim the unworthiness of another, and fix his standing in the fellowship of heaven. Such violence of one person against the faith of another is a survival of the grosser forms of personal violence which hatred and envy assumed in an age of savagery. I can not now, in an age of civilization, way-lay a fellow being whom I dislike, and from a safe ambush hurl a spear into his body; but I can from the safe cover of a newspaper push a destroying shaft into his faith. This is just a more modern and allowable form of violence between persons, and both brutal and brutalizing to the degree that bad feeling is satisfied and reverence for personality is destroyed. Just as delicate-souled men take no part and no pleasure in a prize fight, so they take no part and no pleasure in the assaults of men upon each other's faith.

The Essence of Sectarianism.

Sectarianism is a spirit, and not a condition of things. Divisions among Christians are an effect; the cause is a spirit of pride and proscription. It begins by one Christian saying to another: I know more than you about the mind and will of Christ. I have his mind and am doing his will; and if you do not think and do as I do, you can have no faith with him, and no fellowship with me.

Thus have all divisions in the body of Christ been started, and thus perpetuated. Not the holding of one's faith as true; but the holding of every other Christian's faith as false, and the denial of liberty to him.

A faith that one could not hold as true would not be worth the holding. For this conviction that we are right is the foundation of all courageous and loyal action. A man must have certainty as far as he is personally concerned; but it must be a certainty tempered with humility and teachableness of spirit. It is one thing to feel that you are right and that you would be willing to lay down your life for it; and an entirely different thing to believe that your brother is wrong, and that you would be willing to take his life because of it. You may be right and another may be wrong; but you have nullified your right by a wrong spirit toward one who is wrong.

The highest Christian right is a right spirit, a right attitude toward other spirits, whether they are right or wrong. Another's

wrong does not justify my wrong spirit toward that wrong.

Holding Truth in Love or in Hate.

We can hold the truth in love, or we can hold it in hate. If we hold it in hate, we destroy it, for the truest truth, the spirit of all truth, is love. Truth is life-giving as well as mind-satisfying. To hold the truth is to give life; for what is the truth for if it is not for life, and life more abundantly. No man can be right and hurt another human being; as no one can love truth and hate a human soul.

The essence of all sectarianism is hatred; which is to say that it is the holding of truth apart from life.

When Calvin affirmed the doctrine of the Trinity he was probably affirming a truth. When he had Socrates put to death, he acted a wrong. He was holding the truth in hatred, and apart from life. The wrong he acted was greater than the truth he affirmed. The truth a man holds is for him no better than the life he lives or the spirit he shows.

Editor's Note

At our urgent request Dr. Gates will conduct his department under the title "CENTENNIAL STUDIES," until after the Pittsburg convention. He will present various phases of the earlier history of the Disciples, striving to find the essential curve of the movement and to interpret its outstanding events and principles to the present time. We congratulate our readers on the good reading Dr. Gates will provide them so opportunely. He is the author of the best history of the Disciples extant and his volume on "The Early Relation and Separation of Baptists and Disciples" is accepted by the informed of both denominations as a fair and comprehensive account of that phase of American church history.

Our Pioneers

By E. S. Allhands.

Men were they, our pioneers;
Men of faith, midst doubts, and fears,
Men whose brave hearts boldly beat;
Men whose zeal knew no retreat.

Men of strength, and men of might;
Men who gloried in the right.
Men who loved the truth of God;
Men who trusted in His word.

Men whose minds and hearts were true;
Men of power to dare and do.
Men of culture, men of thought;
Men who by the Lord were taught.

Men who preached for love of truth;
Men who gave their age, their youth.
Men who sacrificed all gain;
Men who braved the toil, and pain.

Men of love, and men of prayer;
Men who brought to God their care.
Men whose lives were pure, and clean;
Men who sowed that we might glean.

Men who struggled out from night;
Men who lived in freedom's light.
Men who called to coward, peace;
Men who fought that strife might cease.

Men, yes, giant men were they;
Men whose labor blazed the way.
Men the "Priceless Pearl" have found;
Men, true, noble, Heaven-crowned.
Amity, Ark.

OUR CHURCH MEN

By John R. Ewers

The Real Man

"Here is the real man," exclaimed Mr. Roosevelt, the citizen, as he rushed eagerly forward with open arms to greet Gov. Hughes, in New York, last week. "The real man," well, I call that the highest compliment possible. It is no doubt deserved. Hughes has made good. I saw him, heard him and studied him, here in Youngstown, at the campaign opening last autumn. All the way from his hotel to the park, where he spoke, he was loudly cheered. Senator Beveridge made the first speech. What an orator he is! Thousands of men and women stood still for forty-five minutes thrilled by his masterful voice and diction. Then came Hughes. Everybody crushed up closer. Hughes is a hero and we Americans are hero worshippers, as Carlyle said. Neither in voice nor presence is he comparable to the gentleman from Indiana, but, when he began to talk, everyone leaned forward to catch every word. His speech was an intellectual masterpiece. Like a surgeon, with keenest steel, he carved the body of opposing principles. Such knowledge, such logic, such keen wit, such a grasp of the situation. The thoughtless left the crowd, the thinkers pressed closer to the cold, self-possessed speaker, who seemed to care no more for popularity than would a machine. When he had, at length, finished, the convinced men, as they walked away, said, "An unexcelled piece of work."

The day of the inauguration, as he rode down Pennsylvania avenue, he was cheered from White House to Capitol. Other governors received occasional applause, Hughes, a continual ovation.

Hughes' Sudden Fame.

Here is a man who leaped into fame only yesterday, as prosecutor in the famous insurance cases. Few ever heard of him before. Everybody knows him since. But Hughes was Hughes before he sent those terrible cross-questions striking terror into the hearts of crooked financiers. As Americans we worship success and we are none too particular what kind of success it is. Until recently we were as apt to fall before the shrine of a successful brewer as before that of a successful banker. Now we are learning to discriminate and when we hear the sound of the dulcimer and sackbut we stop to inquire what kind of an image we put our foreheads to the earth before. And this is well. Now we ask, "How did this particular man achieve his greatness?" The question of "how" is always fascinating. Let us now address ourselves to the task of accounting for this "real man" Hughes. There are at least three factors that enter into his success: Intelligence, Independence and Integrity. And as he is extraordinary he possesses these three in unusual degree.

Hughes is intelligent. He is master of his work. With R. A. Long he would say, "Knowledge is an asset." He knows his business. Men have gone back over the track of his life and they have found every step characterized by thoroughness. As a boy, when in college, as a young attorney, always he has conquered his job. When he studied law or practiced it, he did it right. Therefore when the ordeal of his life came, when he had a chance to show his skill and power, he was able to win a most remarkable victory over desperate foes. He deserved all the honor he got, for he had earned it. The painstaking toil of a life came to fruition there. If Hughes had died immedi-

ately after that victory he would have done one man's work in the world.

Efficiency is the demand of our time. "Let a man do a thing unusually well and the world will make a path to his door tho' he dwell in a forest," said Emerson. "The man who knows," will stand before kings. If we have, any of us, any right whatever to be called real men it is because we know our business and can do the particular thing to which we have consecrated ourselves unusually well. The doctor, the attorney, the teacher, the preacher, the merchant, the statesman, the mechanic, the farmer, each must know thoroughly well his work and be able to do it with a rare skill. If he is ignorant, stupid, lazy, inefficient, blundering, awkward, careless or lacks in thoroughness he is debarred from the class of men worthy the name. We must master our work until we can do it with ease and wonderful joy.

Man of Tremendous Convictions.

Hughes is independent. He is courageous. He has tremendous convictions and dares to champion them. He is remarkable for silent earnestness. He has clear grit. There is not a cowardly fiber in his body. He possesses a sublime sense of righteousness. His determination knows no limit. He cannot be swerved from the path of rectitude by friend or foe. He is one of the kind who would go up to Jerusalem, knowing that bonds and afflictions awaited him. Now, the real man must have this trait. Your man who plays for popularity, who waits, with ear to the ground, to perceive popular demands, who trims his sails to suit the winds, who compromises with evil, who sacrifices righteousness for personal gain (and God knows there are a lot of such) who bows the knee to the devil when tempted, he is not, and never can be the real man. He may be an Erasmus, but he cannot be a Luther. Erasmus said, "I will champion the truth as far as the spirit of the age will allow." Luther said, "Here I take my stand, I cannot do otherwise, God help me." Erasmus was scholarly, refined, brilliant, partitioned by the rich and powerful. Luther was less the scholar, less refined, less brilliant, guarded by a prince but perfectly independent, every inch the real man.

His Life an Open Book.

Hughes is full of integrity. He is honest. He is of sterling worth. He is incorruptible. No man offers him a bribe. No machine has him for a cog. His life is an open book. There is nothing to hide. He dwells in the light. There are no deals, no underhanded agreements. He stands forth before the American people untarnished. There is an honest man. With him honesty is not the best policy, but right is right while God is God, and right the day has won. No wonder people cheer him. No wonder we worship the hero. Fearless he goes to Saratoga and wins the nomination by sheer worth. All the hounds of hell cannot howl him down. Here is the real man and there are thousands of others who have not bowed the knee to Baal.

Aspects of a Spiritual Religion

BY J. M. LOWE

I. Universality.

Science is fact. Religion is aspiration. Science covers the field of positive knowledge. Religion in man relates him to that which lies beyond, and begets in him a feeling of reverence and awe. The attitude toward science is mental, that toward re-

ligion is spiritual. There is no such thing as an intellectual religion. One has a mental appreciation of religious values, but the thing itself is spiritual which though not separate from mind is yet a larger realm than mind, as music is more than a study of music. There are many accessories to religion—temples, sacrifices, creeds, churches, sacred writings, songs, prayers, sermons. These cannot be included in the term religion, save as they are essential to it. In the world there are various religious practices and beliefs, but only one religion. There cannot be one God and one race and many religions. These differing religions, so called, are adumbrations of the true. Religion is reverence for the sacred, the mysterious. It is the prayer of the universal human heart, the thirst of the spirit, the cry of the soul. It is, as said above, the attempt to pierce the unknown, to see the invisible; scripturally, the desire to "be filled with all the fullness of God." It is the universal aspect that argues grandly for its divine implanting. The Christian, of course, rejoices in the conviction that Jesus is God's answer to this universal prayer and that his message shall win the world. In fact this is rapidly being done. Jesus is the self-declared son of man and God. He is the universal character and his character must become universal uniting the human race. "Neither in this mountain nor yet in Jerusalem shall men worship the Father. God is a spirit." "He is the true light that lighteth every man coming into the world." Here is clearly sounded the note of universality. "By one spirit were we all baptized into one body." "There are diversities of gifts but the same spirit."

It would please me so to state that all might see that religion, the religion of Jesus, I mean His own personal religion, is an unfettered life and does not depend upon temple, form or ceremony. It is a spiritual touch with God. He is in God and God is in Him. And in Him we may all become "partakers of the divine nature." I am not ignoring that which some by mistake call forms, but these are concrete expressions of spiritual vitality.

Personally I do not believe that there is a form, merely, in the New Testament. Baptism and the Lord's Supper, in the mind of Jesus, are not forms, any more than a mother's kiss is a form, or the grasp of a friendly hand. There is a way of doing it, of course, there is also a way of eating breakfast, but eating breakfast is not a mere form. I speak from personal experience.

My purpose in this last is to show that spirit is the life of religion, and that it lifts all of its accessories up to a spiritual interpretation. Let us disentangle it from its many complications, and see it in its purity—a flame of divine energy burning in the heart of man. It may be and is hindered by erroneous ideas, bungling theologies, frozen dogmas, petrified doctrines and hilarious ignorance, but in spite of all, the religion of Jesus is growing for it is a living thing. As all oceans compose one sea, some men will learn that differences are incidental, that agreements are fundamental, and that the real thing is the same thing everywhere. If any man have not the spirit of Christ he is none of His. As many as are led by the spirit of God they are the sons of God. Go ye into all the world and preach the gospel to every creature. Whosoever will may come. Identity, catholicity, and comprehensiveness. The religion of Jesus is a universal religion therefore the true religion. Let us give it to the world.

"No broadest creeds can hold her and no code; She chooses men for her august abode, Building them fair and fronting to the dawn."

The Half Mile Stone in the Last Centennial Year

It is the evening of March 31, the close of the second quarter of our missionary year. We pause a moment. The company of women are a great host, more than we can number yet, as some auxiliaries have delayed their reports to the state secretaries. We hope it is 68,000, the mark set for this point in the enlisting campaign.

One of the aims set for the past quarter was an average of two new societies per day. One hundred seventy have been announced. Delayed reports, we feel confident, will swell the number to 180 for the ninety days, the greatest increase ever known in the growth of the work. For the third quarter the same aim is to continue.

We appeal to our pastors where there is no Woman's Missionary Society, "help those women." Send to your State Corresponding Secretary of the Christian Woman's Board of Missions or to the National Headquarters, 152 East Market street, Indianapolis, Ind., for literature and supplies. These, with your assistance and direction, will make it possible to enlist and equip a new Auxiliary or a Young Ladies' Mission Circle.

If we could come up to the Centennial with a Woman's Missionary Society and a Brotherhood Society in every church, the crossing of the threshold of the next century would be prophetic of the placing of the standard of the Cross, with its pathetic appeal for the union of God's people, in every province of the world in the present generation.

"Not method only but results is the measure of conduct." In hope of success,
Mrs. M. E. Harlan.

Training the Poor Outcast

There is no work in the Brotherhood that appeals more to me personally than that which looks to the winning of the little people for the master, and there is no more Christlike ministry than that of training the poor outcast, or the heathens' children in our orphanages and schools and then sending them out among their own people to teach and preach the gospel of the Christ. In this good Year of Our Lord Nineteen Hundred and Nine, our great Centennial year, may the largest and richest fruition of the hopes of the young people's department of the C. W. B. M. be realized.

Blomington, Ills. Edgar DeWitt Jones.



Wards of the Church.

This is a picture of a group of the homeless children who are awaiting a welcome to some of the childless homes of the brotherhood. Since, for various reasons, family home and love are denied them, the Church of Christ, through the National Benevolent Association, has taken them under her loving care. The Easter offering is for their support.

Bending the Twig

"As the twig is bent the tree's inclined." It is difficult to straighten the gnarled and crooked tree, but the twig can be trained straight and symmetrical. So train the children. The mission helpers on the foreign field come in large numbers from the orphanage. We of America believe in the royalty of God-created manhood and womanhood. We believe that it is of much less moment who one's grandfather was than what one is. Therefore give the child

A Prominent Preacher Humiliated

A preacher in one of our prominent churches was called to the house of an aged sister, who was ill, to comfort and aid. Added to her illness was the distress of deep poverty. It was evident to him that something must be done for this suffering member of the household of faith. He found it difficult to provide for her needs and harder still to secure for her the needed care. At last as the only thing that could be done



Resting in the Twilight.

We present a picture of a group of the old people in the Haven's Home for the Aged, at East Aurora, N. Y. This is one of the homes for the care of aged, indigent members of the church sustained by the National Benevolent Association. In these homes it is now caring for seventy aged brethren. Many of these would be compelled to accept public charity, to their humility and the church's discredit, but for the work of the Association. Easter is the day upon which the offering is made for this holy ministry.

a chance and above in the name of him who welcomed the little ones and said forbid them not, give the orphan a chance. Where is there a more terrible cruelty of fate than that visited upon the helpless motherless? We must take these little strangers in. On the day we celebrate the Resurrection and the Life let us and our children bring life and the hope of the resurrection to those whom unkind fate has committed to our care.

Eureka, Ill.

Alva W. Taylor.

this aged sister was carried to the county farm, there to end her days. The preacher was humiliated beyond expression by seeing one bound to her brethren by the holiest of ties, a member of the family of Christ, hastened to her end, crushed at the thought of dying as a pauper. If she had been a lodge member she would have been saved this indignity. Is not the church better than all the lodges? Let her prove her faith by her works.

The Ministers' Opportunity

I see in the children the future missionary hope—the future church—doing something worthy of our call of God.

In my judgment the minister who lacks interest in this work is deficient in vital concern in the things that pertain to the kingdom of God, and the church that neglects it is dead while it has the name of being alive. The minister is a busy man and his burdens are heavy, but that is what he is here for. A great preacher is admired, but a great pastor is loved, and no man can claim this latter distinction who fails to take vital and active interest in the children of his parish—"Feed my lambs."

While this work is with the children, it is no child's play. A trained brain and a brave heart are essential to it.

If I should make any plea today, it would be to our ministers to see to it that the future men of the kingdom of God who are now in our mission bands and Junior Endeavor have their consecrated attention. What a great opportunity Easter affords for the cultivation of all benign and lofty purposes and sentiments of the human heart.

Kenton, Ohio.

T. W. Pinkerton.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER IX.

Courthorne Disappears.

Supper was cooking when Lance Courthorne sat beside the glowing stove in the comfortless general room of a little wooden hotel in a desolate settlement of Montana. He had a good many acquaintances in the straggling town, though it was some months since he had last been there, and he had ridden a long way to reach it that day. He was feeling comfortably tired after the exposure to the bitter frost, and blinked drowsily at the young rancher who sat opposite him across the stove. The latter, who had come out some years earlier from the old country, was then reading a somewhat ancient English newspaper.

"What has been going on here lately?" asked Courthorne.

The other man laughed. "Does anything ever happen in this place? One would be almost thankful if a cyclone or waterspout came along, if it were only to give the boys something to talk about. Still, one of the girls here is going to get married. I'm not sure old man Clouston finds it helps his trade quite as much as he fancied it would when he fired his Chinamen and brought good-looking waitresses in. This is the third of them who has married one of the boys and left him."

"What could he expect?" and Courthorne yawned. "Who's the man, and have I seen the girl?"

"I don't think you have. So far as I remember, she came since you were here last, and that must be quite a while ago. Nobody seems to know where Clouston got her from, and she's by no means communicative about her antecedents; but she's pretty enough for any man, and Potter is greatly stuck on her. He sold out a week or two ago—got quite a pile for the ranch, and I understand he's going back to the old country. Any way, the girl has a catch. Potter's a straight man, and most of us like him."

He turned over his paper with a little laugh. "It doesn't interest you? Well, if you lived out at Willow for six years as I have you'd be glad of anything to talk about, if it was only the affairs of one of Clouston's waitresses."

Courthorne yawned again openly and took from his pocket a letter that he had received the day before at another little town to which, in accordance with directions given, it had been forwarded him. It was from one of his comrades and had somewhat puzzled him.

"There's about one hundred dollars due you, and we're willing to pay up," it ran. "Still, now we hear you're going back east to the Silverdale settlement it's quite likely you won't want them as much as the rest of us do. It's supposed to be quite a big farm you have come into."

Courthorne was a little troubled, as well as perplexed. He had certainly not gone to Silverdale and had no notion of doing so, though he had distant relatives there, while, so far as he knew, nobody had left him a farm of any kind. He had promised the whisky runners a guide on the night of Trooper Shannon's death, and it was dark when, muffled in Winston's furs, he met the men—who were, as it happened, for the most part new adherents it seemed probable that they had not recognized him or had any reason to believe it was not Winston himself who was responsible for the trooper's death.

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It was not a very unusual thing for one of the smaller farmers to take a part in a smuggling venture now and then. Still, the letter left him with an unpleasant uncertainty.

By and by his companion looked up from his paper again.

"You came from my part of the old country, I think?" he said. "I see a man of your name has died there lately, and he seems to have left a good deal of property. Here's a list of the bequests."

He stopped a moment, and with another glance at it handed Courthorne the paper. "I notice your own name among them, and it's not a common one."

Courthorne stretched out his hand for the paper, and his face became intent as he read: "It is with regret many of our readers will hear of the death of Mr. Geoffrey Courthorne, well known in this vicinity as a politician with Imperialistic views and a benefactor of charitable schemes. Among the bequests are . . . and one of the farms in the Silverdale colony he established in Western Canada to Lance Courthorne."

He laid down the paper and sat rigidly still for a minute or two, while his companion glanced at him curiously.

"Then," said the latter, "it's you!"

"It is," said Courthorne dryly. "I'm much obliged to you for showing me the thing, but I'd be still more obliged if you wouldn't worry me with any questions just now."

His companion made a little gesture of comprehension as he moved away, and Courthorne leaned back in his chair with his eyes half-closed. He could now understand his smuggling comrade's letter, for it was evident that Winston was going to Silverdale. Indeed, Courthorne could not see what other course was open to the rancher, if he wished to preserve his safety. Still, Courthorne was aware that farming, as carried on at Silverdale, was singularly unprofitable, and he had a somewhat curious confidence in the honesty of the man he had deceived. Winston, he decided, no doubt believed that he was drowned the night Trooper Shannon died, and had been traced as Courthorne by some Winnipeg lawyer acting for the executors.

Then Clouston came in to announce that supper was ready, and Courthorne took his place among the rest. The men were store-keepers of the settlement, though there were among them frost-bronzed ranchers and cattle-boys who had come in for provisions or their mail, and some of them commenced rallying one of their comrades who sat near the head of the table on his approaching wedding. The latter bore it good-humoredly, and made a sign of recognition when Courthorne glanced at him. He was a big man, with pleasant blue eyes and a genial, weather-darkened face, though he was known as a daring rider and successful breaker of vicious horses.

Courthorne sat at the bottom of the table, at some distance from him, while by and by the man at his side laughed when a girl with a tray stopped behind them. She was a very pretty girl with big black eyes, in which, however, there lurked a somewhat curious gravity.

"Fresh pork or steak? Fried potatoes," she said.

Courthorne, who could not see her as he was sitting, started involuntarily. The voice was, at least, very like one he had often listened to, and the resemblance brought him a little uneasiness. There was a cer-

tain fastidiousness in him, and it did not seem fitting that a girl with a voice like the one he remembered would have to ask whether one would take pork or steak in a little fourth-rate hotel.

"Take them right along, Ailly," said the man next to him. "Why don't you begin at the top where Potter's waiting?"

Then Courthorne looked around and for a moment set his lips tight, while the girl would have dropped the tray had he not stretched out a hand and seized it. A dark flush swept into her face and then as suddenly faded out of it, leaving her very pale. She stood gazing at him, and the fingers of one hand quivered on the tray, which he still held. He was, as it happened, the first to recover himself, and there was a little sardonic gleam in his eyes as he lifted down one of the plates.

"Well," he said, "I guess Potter will have to wait. I'll take steak."

The others had their backs to the girl, and by the time one or two of them turned round she was quietly helping Courthorne's companion; but it was a moment or two before Courthorne commenced to eat, for the waitress was certainly Ailly Blake. It was as certain that she had recognized him, which was, however, by no means astonishing, and this promised another complication, for he was commencing to realize that since Winston had gone to Silverdale it would be convenient that Courthorne as such should cease to exist. He fancied that should any of the men he was acquainted with happen to come across Winston at Silverdale—which was, however, most unlikely—they might be deceived by the resemblance between himself and the farmer; but it was hardly to be expected that Ailly Blake would fail to be sure of him in any circumstances and anywhere. He accordingly decided that he must have an interview with her as soon as possible, and, since he had been in many tight places before, in the meanwhile went on tranquilly with his supper.

The meal was over, and the men clustered around the stove when he gathered up one or two of the plates and laid them ready as the girl moved along the table. She glanced at him for a moment, with startled eyes. A spot of crimson showed in her cheek.

"I want a word with you," he said.

Ailly Blake flashed a swift glance round the room, and Courthorne noticed with a little smile that it was one man in particular her gaze rested on; but neither Potter nor any of the others seemed to be observing them at that moment.

"Then open the second door down the corridor in about twenty minutes," she said.

She moved away and left him to join the others about the stove, until the time she mentioned had elapsed, when he sauntered out of the room and opened the door she had indicated. It led into a little room apparently used as a household store. Here Ailly Blake was standing, while a litter of forks, spoons, and nicked knives showed what her occupation had been. Courthorne sat down on a chair and looked at her with a little smile, though she stood intent, and quivering a little.

"Well," she said, almost harshly, "what is it you want?"

"You are going back to England with Potter after the wedding?"

His companion said she was, and Courthorne sat silent a moment or two, for the

news was at once a relief to him and a cause of thoughtfulness. Ailly Blake, who would never be deceived by the resemblance between him and Winston, was a standing menace while she remained anywhere near the frontier of Canada. He had discovered that it is usually the last thing one expects or desires that happens, and it was clearly advisable for Lance Courthorne to efface himself very shortly, while the easiest way to do it was to merge his identity with that of the man who had gone in his name to Silverdale. Winston had, so far as everybody else knew, been drowned, and he must in the meanwhile, at least, not be compelled to appear again. It would simplify everything if Ailly Blake, who evidently did not know of Trooper Shannon's death, went away.

"Well," he said, "I'm glad to hear it, and I'm leaving this country, too. I'm going east tomorrow to Silverdale."

He held his hand out, but Ailly Blake

shrank away from him and pointed to the door.

"Go," she said. "Go."

Courthorne made a little gesture that might have meant anything, and then he swung round abruptly without another look at her. When the door closed behind him he went down the corridor with a little wry smile in his eyes.

Then he sat down beside the stove in the bare general room very thoughtfully. Ailly was going to England, Winston, to save his neck, had gone as Courthorne to Silverdale, and in another day or two the latter would have disappeared. He could not claim his new possessions without forcing facts better left unmentioned upon everybody's attention, since Winston would doubtless object to jeopardize himself to please him, and the land at Silverdale could not in any case be sold without the consent of Colonel Barrington. Winston was also an excellent farmer

and a man he had confidence in, one who could be depended on to subsidize the real owner, which would suit the gambler a good deal better than farming. When he had come to this decision he strolled towards the loungers. "Boys," he said, "somebody has left me land and property in the very select colony of Silverdale on the Canadian prairie, and I'm going back there to take possession first thing tomorrow."

Courthorne strolled away, retired early and started for the railroad before daylight next morning. He laughed softly as he glanced back a moment at the lights of the settlement.

"There are a good many places on this side of the frontier that will suit me better than Silverdale," he said. "In fact, it's probable that most of his friends have seen the last of Lance Courthorne."

(To be continued.)

CHICAGO

The Pacific Garden Mission

Whenever we suspect ourselves of preaching from books and not from life, when we fear that we are not addressing ourselves to great human needs, we like to go where we are sure the work is really being done. For this reason it is rather frequently that we go to the Pacific Garden mission and watch the way in which the most terrible outbreaching sin is treated by the evangelists who speak there from time to time. On a recent visit, we grew curious about the history and some of the inner workings of the plant and interviewed a leading worker to get more facts.

Missions Characteristic of Great Cities.

Rescue missions are to be found in all the great cities, perhaps the most famous one in America being the "Jerry McCauley" mission in New York city. Here for many years the criminals and rounders were gathered together by an ex-convict and taught the ways of righteousness. These rescue workers know each other and while not organizing a church, meet often for conventions where methods of work are discussed. There are many worthy efforts in Chicago in the line of rescue missions, notably the missions conducted by Johnston Myers as adjuncts of his church. We feel, however, that there is no down-town mission where the work of rejuvenating broken-down men is carried on more successfully than here.

Going into the meeting recently, we decided to study the homiletics of the sermon. Harry Monroe did not preach, but a visiting worker from another city. He preached for a half hour with short trip-hammer sentences and with words that were seldom more than two syllables long. The crisp Anglo-Saxon was never more beautifully handled. He occasionally used a slang phrase but only where there was no other Anglo-Saxon equivalent. We noted that his sermon was constructive in that it spent little time telling of the iniquity of outbreaching sin. It had to do with the fact that the worst sinners were sometimes saved and used of God in many a blessed ministry. It gave the very thing that practically that entire audience lacked—hope.

Invitation and Personal Work.

After the sermon, the invitation was given. This was a much quieter process than in most of our churches. Harry Monroe went up and down the aisles and with unerring vision spied the men that scarcely dared to hope but were longing for the new life. A kindly word, a warm hand-clasp and the man found under the spell of this man's influence the courage to make the decisive step. Before the song was finished and the

exhortations concluded, perhaps a dozen fallen men and some fallen women had gathered and knelt at the rude altar.

The most pathetic sight imaginable was that of a hardened old sinner trying to learn to pray. Perhaps he had never prayed in all his life, having been reared in an ash-barrel. Perhaps he had come up in a minister's home and was the black sheep of the family—that was at last overtaken by Divine Love. In either case, that first prayer was a most difficult effort. A simple prayer was repeated by the preacher of one sentence and the candidates asked if they could sincerely pray such a prayer. One after another of these men prayed the prayer given them. Then followed words of exhortation and the presentation of a copy of the New Testament to each of the men.

No Need to be Told of Hell.

Following the conversions, there are often words from the recent converts as to their experiences. One vigorous and independent man who had but recently been reclaimed from a life of sin gave a word of exhortation to Christian workers who came down to help in the mission. He addressed it especially to the students of Moody Bible Institute, but it is good doctrine for all. "When I knelt at that altar the other night a Moody man came to talk to me. Now I thank God for the Moody men, but they have something to learn. They always come around here preaching hell instead of the gospel. Now I know more about hell than they do because I lived in it a good many years. I would not have been saved that night if a mission worker had not come and told of Christ's love and how other men worse than me had found help. When you men preach, in the name of God, tell us something we don't know. Nearly every man of us here knows what hell is, but we want to know what salvation is."

Other testimonies were given, telling of success in the new life and some giving the story of their disappointments in trying to realize their ideals. Most of the atmosphere here is of the hopeful, buoyant kind that helps a man the minute he steps into the room. We were glad to note that the frequent proof of genuine conversion given was that a man had gotten a job and gone to work. On such testimony the sonorous exclamation of "Praise God" coming from Harry Monroe was full of deep feeling. He felt that when a drunken bum actually went to work, there was the best of all proofs that he was soundly converted. There can be no doubt of the permanence of many of these conversions. In the temperance parade

last fall there was a considerable number of these men in the line of march, and every face had painted on it the story of the Fall, and with that partly erased, there was being added above a sketch of the great Atone-ment.

Imposture not Infrequent.

There is, of course, the poor wretch lower than all the rest, who will come forward and profess conversion that he may the more urgently press his appeal for a night's lodging afterwards. Harry Monroe has a wonderful instinct to deal with such as these. It may be that he is imposed upon at times. But for every quarter wasted on the unworthy, there are the more solid results apparent with the men who leave the hall to sleep in an alley rather than to ask any man for a cent.

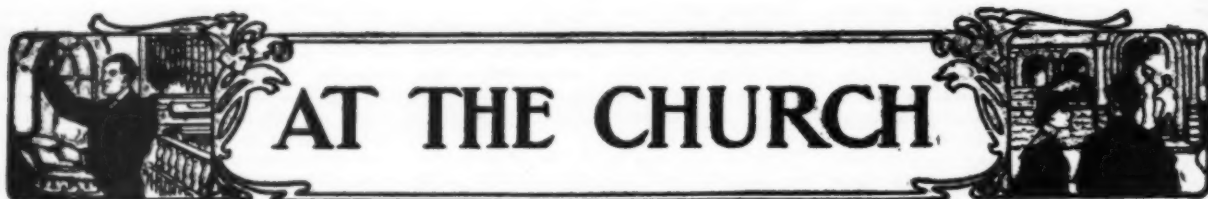
The Pacific Garden mission was established shortly after the Civil War by Col. Clark. He served in the mission for many years and left the superintendency of the mission in charge of his wife, Mrs. Clark. She is at the present time the real head of the incorporated body that manages the mission. She is in every meeting and has become a mother to a countless number who have no mothers. She is not anxious for publicity, however, and is filling out the rest of her useful life content to do good and have the record kept on the other side. Harry Monroe is the managing preacher of the mission. He is an Irishman with all the resourcefulness and wit and cheeriness of his native land. He is greatly beloved by all the men.

Home for Homeless Girls.

We are much interested in a new project on the part of Mrs. Clark. She has established a home for homeless girls and fights the human demons of white slave traders with all her strength and cunning. She is engaged now in financing her project and making it a permanent part of the work of the mission.

The Pacific Garden mission is not a church. It is content simply to do good, without building up an institution that will do more than allow the gospel to go forward. It is an admirable example of the fact that the kingdom is far larger than the church. Perhaps any individual congregation must specialize and meet some rather definite social problem and that is the reason that a church that is successful in reaching the middle classes cannot work in the tenderloin. If that be so, let the greater honor go to those devoted men and women who bury themselves in a heathenism worse than that of China and pour out their lives in following their Master. "The poor have the gospel preached unto them."

O. F. J.



Sunday School Lesson

By Herbert L. Willett

Loosened Chains*

The closing section of that portion of the Book of Acts which deals with the life and ministry of the apostle Peter is the theme of our present study. The remainder of the book, beginning with Chapter 13, is devoted to the ministry of Paul, the great apostle to the Gentiles. Already, indeed, in the ninth chapter Paul's conversion has been recorded, and in the close of the eleventh chapter his embassy to Jerusalem in company with Barnabas, bringing the offering of the church at Antioch to the impoverished Christians in the holy city is described. But nearly all of the earlier section of the book is concerned with the planting of the church in Jerusalem and the neighboring regions and with the activities of Peter and the other apostles and evangelists of the Jerusalem group. A suitable climax is furnished to this set of narratives by Peter's deliverance from prison and his interview with the disciples at the home of Mary, the mother of John Mark. Only once in the Book of Acts does Peter appear, and that after some seven or eight years when he was present at the conference held between Paul and the members of the church in Jerusalem regarding the terms on which the admission of the Gentiles was to be permitted (Acts 15.)

King Herod.

Herod Agrippa I. was the grandson of Herod the Great. He exercised dominion over practically the same territories as those which had constituted the domain of his grandfather. He had the characteristics of all the Herods, vanity, cruelty, and a disregard of justice, provided his own interests were served. He was not king in any independent sense, but exercised the function of royalty under the sufferance of the Roman Empire in whose service his ancestors had achieved note and won royal favor. The Herods were Idumeans or Edomites from the region south of the Dead Sea. They were, therefore, possessed of no Jewish sympathies and were only concerned to secure the largest rewards for the most superficial services of government.

Death of James.

The circumstances leading to the death of James, the brother of John are unknown. In a single verse the tragedy of his taking off is recorded by Luke. It was not a death like that of Stephen who had perished by mob violence at the hands of the Jewish people after a semblance of a judicial procedure. This was a Roman execution of the same character as that which had hurried John the Baptist out of life. It was the first death in the circle of those apostles who had sat together in the glory of the pentecostal day. The sword that cut short

the life of one of the Sons of Thunder must have entered deeply into the heart of the other, that John who was to survive to be the latest of all his apostolic brethren in the service of the Lord.

Peter's Arrest.

Herod lived in his palace on the western hill of Jerusalem. One section of the Herodian palace still remains in the so-called Tower of David close to the Jaffa Gate. It is possible that under this palace were the dungeons in which prisoners were confined, but it is more likely that when Peter was arrested by the tyrant for the purpose of still further gratifying the Jewish citizens over whom he ruled, he was put into one of the cells of the tower of Antonia, that massive pile of masonry which rose at the northwest corner of the temple area, and included that judgment hall from which Jesus had passed to his death. Herod probably had no convictions as to Peter's case or that of the other disciples. He merely knew that the people of Jerusalem were prejudiced against them, and, since the followers of Jesus were too obscure to excite any widespread public sympathy, it was easy to please his Jewish subjects by an act of tyranny, such as the persecution of Nazarenes. His act would attract all the more attention because it took place at the season of one of the national feasts when Jerusalem would be full of pilgrims from other portions of Palestine and the outlying countries in which the Jews resided.

Prison and Prayer.

Peter, having been shut up in the prison, was placed in charge of sixteen Roman soldiers who relieved each other by fours at intervals of six hours throughout the day. It was no suitable time to try the apostle. The festivities of the Passover season were to engage popular attention at the time. It was better to secure whatever favor the trial and condemnation of Peter might arouse in the hearts of the Jews by putting his trial and execution at a time when they were not so greatly engaged in their national feasts. His arrest in the tumultuous days preceding the Passover was enough to secure popular favor. Meantime the entire Christian community was stirred to its depths. No such bold act of persecution had ever yet been tried as the imprisonment by royal command of one of the Christian preachers, much less an apostle. When in the early days Peter and John had been put into confinement over night and had escaped, it was only a matter of municipal importance. A Jewish council had no authority to execute a man save with the permission of the Roman rulers. But now the king himself had taken up the serious task of destroying the leaders of the new faith. No situation could have been more serious than this. The church, therefore, lost no time in its earnest intercession in his behalf. Day and night prayer was offered that he might be spared that death which had fallen already upon James.

Commanding Position of Peter.

The tragedy was averted in a way little expected by either party. Peter's escape from the prison was so astonishing, so unexpected that when he appeared among the disciples at the house of Mary, the assembled company could not believe he was actually alive and free. Their faith had not reached so far as to anticipate any such blessing as this. His leadership had been so marked in the past and personally he was so much beloved that in spite of the criticisms upon his intercourse with the Gentiles at the house of Cornelius, he was held in high regard. Even those who were most disposed to question his right to further headship of the community of believers on the ground of his sympathies with the Gentiles could hardly withhold from him their personal esteem in view of his notable services as the champion of the faith. To this was now added the pathetic interest in his safety and in this moment of peril all were of one mind in their earnest prayer for his release.

Peter's Escape.

When Peter told of his experience later on, it was in terms which must have furnished the basis for the narrative Luke records. Peter declared that he hardly knew what the events of the night were. He seemed to be as one in a dream. His deliverance appeared to him to be the result of divine activity, as if an angel had come bringing an overpowering light into the dungeon where he was confined and releasing him by loosening as with magic touch the chains from his limbs. Out through the silent prison, where the guards were either asleep or negligent of their duty, he was taken and even the outer door of the prison offered no barrier to his departure. It was not until he found himself upon the street actually free to go whither he would that he realized the meaning of this strange experience.

Fate of the Guards.

What story was told by the guards the next day is not recorded, but a tragic touch is added to the narrative in the statement that they were condemned to death for allowing Peter to escape. Had they been able to assert with positiveness that his departure was owing to no negligence of theirs but was the result of a divine power to which they could offer no resistance, it is questionable whether Roman justice would have condemned them to so drastic a fate. Either they had to confess that they were asleep during all of these events or that to their own negligence of some other sort the escape of the apostle was due. They perished as any Roman guard might have done who had allowed an important prisoner to elude them and deliver himself from their hands.

Peter at the Gate.

The scene at the home of Mary is of the greatest interest. Of course a very few of the total community of believers in Jerusalem could have been present. There a prayer meeting of intense earnestness was going forward. When the apostle reached the door of the court which gave access to the house, he received no answer to his knocking until a maiden, whose very name Rhoda, was remembered by the narrators through whom the story had come to Luke, came and released the bolts. This personal and intimate

*International Sunday-school lesson for April 11, 1909. Peter Delivered from Prison, Acts 12:1-11. Golden Text: The angel of the Lord encampeth round about them that fear Him and delivereth them. Psa. 34:7.

saalem and especially of James, the brother of the Lord, who was now more and more looked to as the chief representative of the new faith, Peter insisted that they should bear word to him. Then, lest his presence in the city might be discovered and fresh danger thrust upon him, he left Jerusalem under cover of the darkness and made his way to some unnamed place until the excitement of his departure should pass away. It is clear that the disciples never counted on any such unusual happenings in their experience as proclaimers of the faith. They used the ordinary means open to all men for the accomplishment of the gracious purposes of the new evangel. They did not claim miraculous protection and when there was reason to believe that such had been granted them, they never boasted of it nor did they reckon upon its recurrence. Their proofs of Christianity were not of this order but rather the appeal of the gospel to conscience and will; and thus the highest proof of the Christian faith in apostolic times was not miracles but the transformation of character from selfishness to the service of Christ.

touch in the narrative suggests the possi-

bility that Paul and Barnabas, who had come from Antioch to bear alms to the church, may have been present at this prayer meeting. This would account for the vivid details recorded by Luke. It is clear that the maid was a disciple, for in her boundless joy at the reappearance of the apostle whom they all counted as well-nigh lost to them forever, she did not even stop to admit him but, having looked through the aperture in the gate, she rushed away to tell her strange good news. No one believed her as well they might doubt such an astonishing report. They thought rather he must have been secretly assassinated in the prison and that it was his phantom, his ghost, his angel that now appeared to reveal to them the tragedy of his end. Such a view was quite consistent with Jewish belief at that time.

Peter's Welcome and Departure.

But when Peter, by insistent knocking, gained admission to their circle no words could describe their amazement, and perhaps even he found it difficult to tell how he had come forth from the prison and was now restored to their love. But mindful of the anxiety of the others of their group in Jeru-

The Temperance Movement Throughout the Country

During the year 1908 enough saloons were closed, allowing twenty-five feet to the front, to make a solid line fifty-two miles long, and means that in round numbers 11,000 saloons have been closed by the popular vote of the people under some form of prohibition or local option law. This ought to make a good text for a temperance sermon or a lesson for a Sunday-school class. The preacher or teacher might have his hearers try to estimate what this means to the drunkard's wife and to the drunkard's children, its bearing upon the social and financial problems of the home, the community, crime, poverty, insanity, etc.

The old year closed with the following eight states in the prohibition column: Maine, North Dakota, Kansas, Oklahoma, Mississippi, Alabama, Georgia and North Carolina. And really the greatest victories in the way of saloon extermination were in other states under various forms of local option laws. Illinois closed 1,600 during the year, Indiana, 600; Ohio over 2,000, and other states too numerous to mention have run into the hundreds. For the first time a halt has been called in the increased manufacture and consumption of alcoholic liquors with a marked falling off of the same. Even in cities and villages that retain the saloons, the saloon keepers complain that the young men by the score and hundreds are curtailing their drinking habits and many of them quitting altogether. This is due to the great educational force of the reform movement.

The record of last year is all the more significant when one considers that it was the great year for both national and state politics.

The year 1909 opens auspiciously. The temperance wave or tide, as the saloon keepers are wont to call it, and thereby gain some comfort, is still rising.

The shot that some months ago killed the noble Carmack of Tennessee has already gone crushing through the liquor traffic of the entire state, for the legislature of the state has passed a state-wide bill twice, the second time being over the governor's veto, and then have added to it a Manufacturer's Bill, prohibiting the manufacture of liquor within the state after January 1, 1910.

The legislature of the state of Texas is at the present time in the throes of intense debate on the submission of a provision for a constitutional amendment against the liquor traffic.

On January 26 the lower house of the Idaho legislature passed a county local option law by a vote of 44 to 9. It is expected that the bill will pass the senate.

Indiana has opened up the year with a vote on January 26 in four counties under its new local option law. The returns show that all went dry by the following majorities: Decatur, 1,500; Tipton, 1,527; Putnam, 1,784, and Hamilton, 2,000. Only four or five precincts out of the entire four counties voted wet. Ten more will vote next week.

On January 25 the Committee on Temperance in the Kansas legislature reported favorably a bill prohibiting the drinking of intoxicating liquor on the trains.

Throughout the country great attention is being paid by the people to the enforcement of their laws. This is all essential if the present ground gained from the enemy is to be the permanent possession of temperance.

James K. Shields,
State Superintendent Anti-Saloon League.

PRAYER MEETING

By Professor Silas Jones

THE FOUNDATION, CONTENT, AND ETHICS OF THE CHRISTIAN'S HOPE.

Topic, April 7. I Peter 1:3-25.

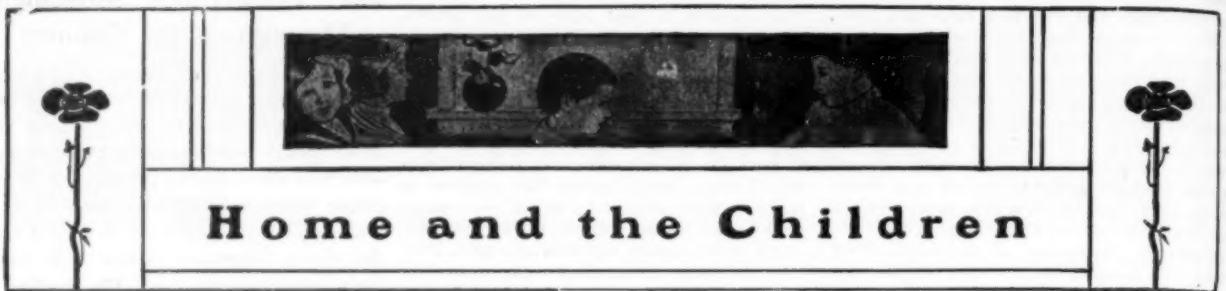
"Blessed are ye of Jehovah, Who made heaven and earth." To the psalmist's word of praise the Christian adds: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." If the Christian has a better hope than any other, it is because he believes that life triumphed over death when his Master came forth from the tomb and showed himself to chosen witnesses. God is the God of the living and of this the resurrection of Jesus gives assurance. The wisdom of the world mocked the Christian apostle when he set forth the grounds of his hope, but the philosophers were discredited by what was to them foolishness. The poor man and the slave began to lift up their heads and to feel that they were the objects of God's care.

A New Life.

A. McLean quotes the following from Harlan P. Beach: "In the Fiji Islands the difficulty was not so much that men were any more brutal by nature than we; it was their gods that were brutal, their ideals were cruel. A chief there roused himself with the same effort of will to slaughter human beings and crush out every particle of mercy as that with which we nerve ourselves to some high moral effort. When, as was the case with one chief, he knocked his wife on the head and killed and cooked her, it was not that it was easy; it was hard. It was the ideal of the cruel chief that he was seeking to realize. The ideal organized the community." Now put over against this ideal of the savage that which the Christian has before him in the risen Christ. His aim is not eating and drinking and the glorification of physical force, but righteousness and peace and joy. There is the exaltation of mercy and truth. Disease, obscurity, the malignity of enemies, and the capriciousness of fortune can not deprive him of the good he seeks. The new life is one of fellowship. The Christian man loves other men. He tries to be in their company. It is not enough for him to know that he has done well. He wants to belong to a society of the beneficent whose existence is not bounded by time and sense. Earth is not large enough for his hope; he looks out upon eternity.

Heaven and the Life That Now Is.

Does the hope of another life keep men from doing their duty in this world? Some have thought that it does. I do not think so. The trouble with us when we begin to talk about the effect of any belief is that we are in too much of a hurry to reach our conclusion, favorable or otherwise to the creed in question, so we do not stop to learn just what is the effect of the belief on the lives of those holding it. We tell what the men do and then we charge up the deed to the belief. It may be that an entirely different cause is operative. I have heard of landlords who said that animals should be well cared for, because the present life is all they can have, but that it did not matter about the human tenants of their estates, as they had a prospect of happiness in the next world. Christianity has nothing to do with expressions of this kind. Brute selfishness controls any man who gives such an excuse for cruelty to the helpless. He feeds the animal for the profit it brings. He neglects the man that he may gain money thereby. There are some, too, who look upon heaven as a place of special privilege. They expect to get into it in the same way that the little grafters get into the inner circle of the chief grafter. They buy their way in this world and it is incomprehensible to them that advancement is to be had anywhere by any other method. Further, some of us think the Lord will honor our private grudges and keep out of heaven people that we do not like. We strongly insist that he shall not allow men of certain theological notions to enter the New Jerusalem. But what does all this prove? It proves that the evil of our nature will show itself in spite of our efforts to conceal it. If we have hope in Christ and are guilty of wrong to a brother, we are to be blamed for two things, for the wrong and for dishonor to him whom we call Master. For the heaven he promises is one in which righteousness dwells. The exhortation of the Christian hope is to purity of life, to genuineness of affection, to freedom from malice, deceitfulness, insincerity, jealousy, and the disposition to work another injury. Without the gates of the holy city are the evildoers, the murderers, the robbers, the fornicators, and the liars. The hope of being in the society of the just and loving after death can hardly make a man unjust and unloving now.



Home and the Children

Magic

Edward N. Teall in the March St. Nicholas.
There is a little cozy den, up on our highest floor,
It's right beneath the roof and far above the city's roar;
The way to it is up a steep and dark and winding stair—
It's rather difficult to reach, but jolly when you're there!

A table and some shelves of books, some pictures on the wall;
A couch—and that's (I'll tell you why) the very best of all:
When things are going all awry—they sometimes do, you know—
I come up here alone and choose where I'd most like to go.

Perhaps it is a Saturday, all spoiled by clouds and rain—
Well, then, would it be just the thing to fly away to Spain!
All right, I'll go! Here's Irving's "Conquest" ready on the shelf;
I lie and read—and soon in bright Granada find myself!

Sometimes I visit Arthur's court, and join the Table Round;
Again, with Mr. C. Columbus I am westward bound;
Sometimes it is that wonder book, the famed "Arabian Nights,"
And then upon my magic couch I take the strangest flights!

And that's the secret—don't you see? I'm sure you never guessed
That there were any such things now—enchantment and the rest!
Come up some time and try a trip—just now I've got to go
And meet my old friend Robinson—Man Friday, too, you know!

Who Should Care for the Orphan Child?

"Not I," says the elder of the church, "I have troubles of my own. My family demands my attention. When I have provided for them I can do nothing more."

"Not I," says the deacon. "We have all we can do to keep our church going. When we have to worry with funds to keep current expenses paid, we have neither the time nor the inclination to provide for children that we never heard of."

"Not I," says the preacher. "I am poorly paid and do not get my salary promptly. Besides there are so many calls I can not get them all before the congregation. If I attempted it there would soon be complaint and I would lose my place."

"Not I," says the business man. "Business is business and the man who attends to business in these bustling times has little time for sentiment. The cry of the orphan, to be sure, is piteous and some one should answer it, but I can not stop to consider it. Let those who have given their lives to be-

nevolence attend to such cases."

"Not I," says the superintendent of the Sunday-school. "Some one ought to help these little ones, but I do not know how to do it. It is true that a child always responds to a child when suffering and in need, and the children in our school would no doubt be glad to help, but when I have attended to the regular work of the school I can do nothing more. It is impossible for me to get these outside things before the children."

"Not I," says the busy housewife. "I have orphans of my own and must provide for them. I am not rich and when my own are fed and clothed there is nothing left for real orphans that have no one to care for them. Let rich women who have no children and money that they do not know how to spend, care for them."

"Not I," says the society woman. "My life is full. My social duties demand all of my thought and time. One in my position cannot afford to neglect the functions of society. I must keep my position with the best people of the town. I must entertain and be entertained. This calls for thought and time and money. I can not have my peace of mind disturbed by the cry of the orphan. I must close my ears to them. Let those not so high up in society, who can take real pleasure in such things, attend to these orphans."

Well if all of these can not help the orphan, upon whom does the responsibility rest? The fact is there is no one else to place it upon. When we say, "Let someone else do this work," whom do we mean? You mean me and I mean you. The preacher thinks the man of large income should give and the man of income says the preacher should do it, for he has given his life to just such business. In this way every one throws the responsibility on other shoulders and the orphan is cast out to grow up just as he can.

True, all do not shift responsibility in this way, else we could not provide for the hundreds of helpless ones that are now receiving shelter and care in our homes. But every day our orphanages are turning away children because there is lack of room and lack of funds to care for them. If every one of us felt the responsibility as the few do, then would we be able to let the doors swing inward in response to the cry of every homeless one.

In that great day when we stand before the throne somebody will have to answer for these little ones against whom our doors are closed. Reader, if you have heard this orphan's cry and gone on your way thinking some one else would answer, I want to say to you very emphatically, but very kindly, that if there is any truth in God's Word, you will again hear that cry when you stand before the throne of God and it will bring to your heart the terror of remorse. The excuses we make here will not stand there.

Who that has the love of Christ in his heart can turn away coldly and indifferently from these little ones that cry so piteously to us? Their responsibility is a personal one. I can not throw it off on you nor can you throw it on me. Whether rich or poor, busy or idle, each one of us must do our full part and not until we have done so can we stand blameless before our own consciences and before the throne of God.

W. T. Hilton.
Greenville, Tex., March 11, 1909.

Feeding the lambs, training the children, we are making provision for the great coming conflict. We are preparing our givers, our workers, our heroes, our missionaries, our Judsons and Livingstones and Moffatts for the great conflict under the great Captain of our salvation, when the kingdoms of this world shall become the kingdom of our Lord and of Christ.

F. D. Power.

The Junior Pulpit

RICHARD W. GENTRY, PREACHER

THE "ME" AND THE "I"

A long time ago, when wise men were so thick that anybody who couldn't think of anything else to do, thought, there was a wise man who had a little boy. And this little boy had always said, "Me"; "Me wants so and so"; "Me wants to go to the circus"; or "Me wants more jam." This wasn't good English, was it, because "me" never comes at the front.

But one day the little boy stopped saying "me" and spoke these words, "I want some trousers." Then the wise man invited all the other wise men in, and they came and sat down at his table, and ate Grape Nuts. "For," said the wise man, "my little boy has been changed by the fairy, 'Growth,' into another being. He has quit being a 'me,' and has become an 'I.'"

It is much better to be an "I" than a "me," isn't it? For a "me" always comes at the end, while an "I" comes at the front. And an "I" does things for itself, while a "me" only gets things done to it. When we are very little we say, "Mother dresses me," but when we are more like men folks we say, "I dress myself."

We can never do things unless we are an "I." Why, to be a "me" is to be no better than an "it"! And who wants to be an it? A post is an it. How would you like to be a post? There you would have to stand all your days in one spot and maybe they would hitch a horse to you or carve their initials in your face.

Let us begin to do things for ourselves, and then we can say, "I." The morning sun will find these words upon our lips. "I will be strong. I will be happy. I will do good."

Easter and the Orphan in Every Land

The year 1909 is one of great import to the religious movement of which we are a part and which we love so dearly. It marks the close of a century of unparalleled success in the Lord's work. We must come to our Centennial with a thank-offering that will speak eloquently to the world of our loyalty to the cause which we serve, and that

will adequately and fittingly express our gratitude to God for his favor in these one hundred years. What better evidence could we give of our fidelity to apostolic Christianity, and what more acceptable expression of our gratitude to God could our hearts give than through a generous offering for the loving care of orphans in all lands? "Inasmuch

as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Young People's Department of the Christian Woman's Board of Missions and the National Benevolent Association unite in inviting the Bible schools and the young peoples' societies to a joint observance of Easter in behalf of this holy ministry.

The Young People's Department of the Christian Woman's Board of Missions

What the Young People Have Done.

The first Junior Society of Christian Endeavor in the world was organized March 27, 1884. The same year our C. W. B. M. organized its Young People's Department, and during the past quarter century has perhaps done as much as any religious people in training children for the service of the Master and teaching them concerning missions. The offerings of our mission bands and children's Endeavor societies have been far in excess of the offerings received from a similar source by any other religious people. Not only have the direct offerings by the children been generous but their training in giving has helped all our missionary enterprises. The year preceding the organization of the C. W. B. M., when we had but one national board, the offerings made to it from some 600,000 Disciples amounted to \$5,183.43; the combined offerings of our national societies now are in excess of \$1,000,000 per year. The fact that many children have been trained to give generously from their little store who have now large incomes and still give generously, has had much to do with the increase in the offerings to all our missionary treasuries. This training given the children has also done much in augmenting our missionary and church forces. It has given to the church Sunday-school superintendents and teachers, Christian Endeavor leaders, church officers, ministers of the Word and missionaries to foreign lands. Surely the work of the Young People's Department is deserving of special recognition and help by all our people at Easter this year when it is celebrating its quarter centennial of efficient service as well as the centennial of our religious movement.

The department has accomplished much with its offerings. It has built churches, school houses, homes for missionaries, hospi-

tals, dispensaries and orphanage buildings to the number of more than fifty in foreign fields. Perhaps its most important work has been the bringing up of children in the six orphanages and one babies' home in India and Porto Rico which its funds support.

The Need of Such Work.

In India it has three orphanages for girls, one for boys and a babies' home. The care of children in India is considered by all who know conditions there as a very important part of missionary work. The people are not well able to care for their children because of poverty. A missionary says: "These people are very poor as well as degraded. When I say 'poor,' I am afraid you will not understand my meaning. Imagine a man whose entire outfit of clothing did not cost 35 cents, and who scarcely ever receives more than the equivalent of 5 cents a day for wages; and is deprived of even this miserable pittance, in famine times or when work fails, and with nothing whatever to fall back upon! Is this poverty? There are thousands around us today in this wretched condition. Even under the best circumstances thousands upon thousands of people in India are always hungry." Not only are the people very poor, they are also frequently very cruel to their children. Because of British law many are restrained from killing their girl babies; but they frequently let them starve to death, or desert them, or sell them for a pittance. Our missionaries gather these children into orphanages, care for their bodies and educate their minds and hearts. As there are no Christian homes in that land in which to place orphan children, they must be kept in the orphanages until they are grown. This is well, for in this way they can most effectively be trained for service. A missionary writes: "Yashoda and Kumaniya are two of Mahoba's orphan

girls who are now married and living here—girls for whom some in the homeland have labored most faithfully and prayed most earnestly. Do we ask if it has been in vain? To but know what these young women are doing answers the question. Kumaniya, besides her duties as a teacher in regular school work, has a large kindergarten school. Yashoda, besides helping in school work, visits the homes of the people, giving the Gospel message and teaching the women to read. When I tell you that these young women spoke to 114 women in different homes in Mahoba this morning, you will know that it pays."

Other Activities of the Young people.

There are also two C. W. B. M. orphanages in Porto Rico, supported by the funds of the Young People's Department. Our Girls' Christian Orphanage was the first Protestant orphanage in the island. A large and very substantial building has been erected for our Boys' Orphanage there. The chief enterprise of the department this year is securing the necessary funds for a commodious orphanage for girls as the one in which the work is now conducted has become unfit for use and is very small. This orphanage building is the one C. W. B. M. centennial object for our young people. It is also their memorial to Mrs. Moses, and is to be named the "Helen E. Moses Girls' Orphanage."

The Need of a Generous Support.

Much building work must also be done in Jamaica. Ten churches built with children's offerings were injured or destroyed by earthquake some months ago. Seven of these are still to be rebuilt. This will require many thousands of dollars. The Young People's Department surely needs the \$25,000 it is asking for at Easter during this, its twenty-fifth anniversary year.

The National Benevolent Association

The work in which the National Benevolent Association is engaged is one of first importance to the church which it seeks to serve.

It Is the Will of the Lord.

It clearly is the will of the Lord that his church should throw the mantle of protecting love over the shivering forms of his suffering little ones. To her has he committed the care of the orphan child, and the aged, dependent member in his family on earth. The Apostle recognized the care of the widow and the orphan in their affliction as an essential part of true religion. The unanimous conclusion of the first council at Jerusalem was that they "should remember the poor." This is the work in which the National Benevolent Association is engaged. Evidently a generous loyalty toward its support will bring to his church his approval and blessing.

It Has Been a Fruitful Ministry.

The Lord has placed his seal of approval upon the association's work, as witnessed by its unparalleled fruitfulness. Beginning with nothing twenty-two years ago, it has grown until its helpful influence is felt by the

church in every part of the land. It has homes for the aged, three in number, located in New York, Illinois and Oregon. It has two hospitals, one in St. Louis and the other in Valparaiso, Ind. It has six fine homes for orphans and other unfortunate children, located in Ohio, Georgia, Texas, Colorado and Missouri.

It has aided through the practical touch of divine love, expressed in the life of the church, 10,424 sorely needy lives. Of this number 114 were fathers and mothers in our Zion, who, having wrought faithfully, were in danger of perishing of want in their old age. Among those aided in the name of the divinely benevolent Christ were 780 widows in their affliction, 946 fathers, temporarily, in the care of their motherless little flocks, 5,434 children bereft of parental love or cursed by the influence of a wicked parentage, and 3,150 childless homes brightened, blessed and made unselfish by the gift of a baby's love and dependence. It is to the church's credit that this army of children, deprived of parental love, has not been turned over to the Roman Catholics or to the loveless state institution.

Does This Work Pay?

Does it pay to take orphan girls or girls whose parents are leading them into the way of death and make trained nurses, stenographers, home mission workers, and cultured Christian wives and mothers of them? This the association has done with hundreds. Some of them have shown their love for the home that blessed them by contributing generously to its support. Some, becoming widows, have placed their little ones under the care of the association while they work for their support.

Does it pay to take young orphan boys from the streets and haunts of sin and train them to preach the gospel of the Son of God, to serve as civil engineers, to direct great business interests, to handle thousands of dollars daily as bank tellers, to serve society by serving a United States senator as private secretary? If this kind of work pays, then the work of the National Benevolent Association pays. It has served the church and the country by rescuing hundreds of orphan boys and girls from influences that threatened them with evil and preparing them for valuable service to society. It pays

to save the American orphan. He becomes a factor in every good work.

The Needs are Urgent and Can be Met.

This is our Centennial year. What better evidence can we give of our fidelity to the plea for the restoration of apostolic Christianity, what more fitting expression of gratitude to God for one hundred years of blessing than by making generous offerings for the comfort and care of the aged, homeless disciple, and the orphan child? The association asks all the churches and Bible schools to help it clear all of its Homes of debt as a Centennial thank-offering.

Then there must be enlargement. Many pathetic appeals from aged Disciples in distress are being denied because of a lack of room. Recently two widows of preachers once prominent in the church, in deep distress, had to be turned away. A new home for the aged must be established at once. We have none in the South. Five thousand dollars has been raised for this purpose in Texas. Fifteen thousand dollars more is needed. The Lord will not bless a church that allows even the "least" of his "brethren" to perish.

The present work must be sustained. We are sure that not a single member of the church would be willing to turn the seventy old people out of our Homes to suffer. Nobody would consent to closing the doors of our orphanages, thus leaving our 450 little dependent charges without loving protection. The Easter call is theirs and God's. It remains for the brethren everywhere to answer. We are confident that a great generous people will give at least \$25,000 for the purpose of feeding the hungry and clothing the naked in the homeland in the name of Christ. The answer is prayerfully awaited.

The C. W. B. M. and the N. B. A. will each give, as a receipt, an attractive little booklet to each person contributing one dollar or more to their respective treasuries through the Easter offering.

This is to be a joint offering—each church is to make its own division, sending each society its portion directly.

Remittance should be made to Mrs. M. E. Harlan, 153 E. Market St., Indianapolis, Ind., and to the National Benevolent Association, 903 Aubert Ave., St. Louis Mo.

Dr. Dye at Wichita.

I count the visit of Dr. Dye to the Central Church, Sunday, March 21, one of the great occasions seldom granted any people. Nothing like his story can be heard since the days of John G. Paton in the New Hebrides. He caught this splendid church up into a mountain vision of privilege and fellowship. Great crowds hung on his story. At night 1,200 people filled our church. Our offering amounted to \$700. After the Y. M. C. A. meeting, Mr. A. A. Hyde, a Presbyterian, called Brother Gill into the office and forthwith offered to give \$1,000 to the Bolenge mission, if Brother Gill would do likewise. The offer was promptly accepted on Brother Gill's part, and the check was given. At the night service Brother J. H. Butts offered to give half the support of a missionary if another could be found who would duplicate. With tears of rejoicing the Schollenger Brothers promptly accepted the offer. That made \$3,300 for the day. And what a day. Then late at night we gave the gospel invitation and three persons crowded down the aisles to offer their lives to Christ. The Central Church is awakening to realize the wonders of the spiritual power of money and service.

Since the close of the Scoville meetings last October, we have missed but two Sundays without additions. Brother Scoville writes that our record is phenomenal.

We look forward confidently to the future for greater fellowship in the service of Christ.

On Tuesday night we had a great banquet in honor of one of our men, a leader in the present legislature; two hundred men sat down to the tables.

E. W. Allen.

DR. PRICE'S Cream Baking Powder

Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

Save Children in Heathen Lands!

There is no more commendable work being done by our brotherhood than the orphanage work in heathen lands by the Young Peoples' Department of the C. W. B. M.

No work is more telling than that among children. No children are so much in need of help as those in heathen lands. No children are more responsive to the sympathy and help given them.

If we are going to work among the heathen at all, common sense will tell us that we may hope for better results from work among the children than adults. Experience proves it.

Let us not do less work at home; let us not do less for adult heathendom, but let us, by all means, redouble our efforts to save the children in heathen lands and train them for His service among their own people.

Indianapolis.

Chas. M. Fillmore.



Boy in C. W. B. M. Boys' Orphanage in Porto Rico.

Greater New York

A new work was inaugurated on Monday evening, March 8, by the City Mission Committee of the Disciples Missionary Union of Greater New York. A class for the study of English was attended by fifty-four Russian young men. The meeting was held at the Young Men's Institute of the Y. M. C. A. at 222 Bowery. The teacher is Robert H. Hahn, a young lawyer, member of the Lenox Avenue Union Church. The course is entitled "English for Coming Americans." This is a system designed to teach foreigners the words they need to use every day by linking language to life. The student immediately begins to think as well as to talk English. His imagination is quickened as the familiar incidents of his daily life are called to his mind in a natural succession and as the teacher shows him how to label each idea with the right words. Only two or three members of the class could speak English even brokenly and the greater part of the members were young men who had recently come to America. A photograph taken during the evening shows the delight and enthusiasm manifested by these coming Americans in an opportunity for becoming better citizens by acquiring a knowledge of the English language. The class will meet twice weekly.

The following is a directory of our churches in New York and vicinity:

FIRST CHURCH OF DISCIPLES OF CHRIST—323 West 56th St., New York City, Phone 6283 Columbus. Pastor, Wm. L. Fisher.

LENOX AVENUE UNION CHURCH—41 West 119th St., New York. Pastor, W. A. Harp, 2033 Seventh Ave.

CHURCH OF CHRIST (DISCIPLES)—595 East 169th St., near Franklin Ave. Pastor, S. T. Willis, LL. D., 1281 Union Ave.

FIRST CHURCH OF CHRIST—Sterling Pl., Brooklyn, between 7th and 8th Aves. Pastor, Prof. H. Martin, 794 E. 169th St., New York. Asst. Pastor, J. R. Jolly, 68 7th Ave.

CHURCH OF CHRIST, Humboldt St., near Nassau Ave., Brooklyn, N. Y. Minister, Joseph Keevil, 704 Humboldt St.

THIRD CHURCH OF CHRIST (DISCIPLES), Marlborough and Dorchester Rd., Brooklyn, N. Y. Pastor, Walter S. Rounds, 2206 Beverley Rd.

PARK AVENUE CHURCH—East Orange, N. J. Pastor, L. N. D. Wells, 148 North 15th St.

CHURCH OF CHRIST—Plainfield, N. J. Minister, Wm. P. Squires.

DISCIPLES MISSIONARY UNION, composed of Disciples from all of the churches of Greater New York. J. L. Darsie, Superintendent of Missions.

Our friends are invited to send in the names and addresses of any Disciples who come to the city to live who are not now connected with any of our churches. Any information or help we can give in placing people in comfortable church homes, or in enlisting them in Christian work and service, we will be glad to contribute.

J. L. DARSIE.

2206 Beverley Rd., Brooklyn, N. Y.

WITH THE WORKERS

W. F. Rothenberger of the Franklin Circle Church, Cleveland, Ohio, recently addressed the men of the church at Ashtabula upon the subject, "A Call to Men."

H. A. Turney, of Oden, Ind., has accepted a call to the pastorate of the Central Christian Church in Evansville. "Mr. Turney did a good work while at Oden."

The church at Wheatland, Ind., has called W. H. Ashley, of Lebanon, Ind., to take the pastorate for this year. The Wheatland church is in a flourishing condition.

W. A. Dalton, of Oklahoma, has taken the pastorate of the church at Bruceville, Ind., and also that of the Mariah Creek Church, near Bruceville. These are two good churches.

Robert W. Lilly, minister at Keokuk, Ia., assisted by Charles E. McVay, singer and personal worker, just closed a successful meeting. Mr. McVay is now in a meeting at Auburn, Ill.

C. W. Harvey, of Irvington, has been called to the pastorate of the Flatrock Christian Church. The former pastor, Roscoe Smith, has taken the pastorate of the Fairland Christian Church. The Flatrock Church is near Rushville, Ind.

William Oeschger, pastor at Vincennes, Ind., is one of the leaders in the local option fight in his city. The churches have seventy-two saloons, one brewery and two distilleries to beat. Mr. Oeschger says it is real fighting—no practice game.

The work is moving along nicely at Mystic, Ia. Seven were added the 14th by letter; apportionment for foreign missions more than doubled. The church begins a union revival the 28th with C. Fenwick Reed of Indiana. It has erected a tabernacle for the occasion.

The Sunday-school of the church at Memphis, Mo., has grown so greatly that the parsonage will have to be vacated to make room for the classes. The church has already decided upon this action. M. J. Nicolson, the pastor, is glad to have to move under such circumstances.

Following the Gipsy Smith meeting in Kansas City a number of our churches have been holding evangelistic services. Sheffield, C. W. Comstock; First Church, C. M. Chilton of St. Joseph, preaching; Independence Boulevard, James Small and Geo. P. Taubman; Ivanhoe Park, J. T. Ferguson, pastor, has the Fife family of evangelists. In each of these meetings good results are being obtained.

Many fine reports of the work of L. P. Schooling at Pullman, Washington, have come to us indirectly. Among these is the organization of a class which he is leading in the scientific study of the Bible, and which under his leadership has grown to have a membership of 125. Mr. Schooling has been in Pullman only one year and a half, and has already brought the church, by his aggressive and faithful work, to a position of leadership in the community.

The reports of the church at Carthage, Mo., for the past year (March 15, 1908, to March 15, 1909), show splendid results, under the leadership of D. W. Moore. From it we glean the following: Sermons, 103; additions, 81; funerals, 16; weddings, 18. Receipts—cash on hand (all departments) March 15, 1908: including certificates in Building and Loan for Aid and Bethany, \$1,280.25; total receipts for the year, \$5,774.78; total, \$7,055.03. Expenditures—Foreign missions, \$343.14; home missions, \$111.24; state missions, \$96.25; church extension, \$68.35; orphanage at Damoh, \$25; National Benevolent Association, \$13.18; state bible school work, \$3; Y. M. C. A., \$25; centennial fund, \$62.50; state special work (C. W. B. M.), \$42.05; new church building, \$900; general expense, \$3,585.49; total expenditures, \$5,285.83; Building and Loan, \$90; balance, \$1,679.20; total, \$7,065.03. The above report does not include funds available for the new church edifice. This is a separate fund and will approximate \$40,000. The total membership of the church is 475, about seventy-five more than at the beginning of the year just closed.

Austin Hunter is in a fine meeting at Fairmount, Ind. He is assisted by Mr. Schwan as singing evangelist. The church is a newly organized one.

W. B. Morris has accepted the pastorate of the Oden (Ind.) Church. He has already moved there and is hard at work in his new field of labor.

The church at Sumner, Ill., has called J. L. Fowler, of Washington, Ind., to take charge of the work for a year. He will devote full time to the church at Sumner.

L. E. Murray is to preach for the church at Monroe City on Sunday, March 28. Mr. Murray is a student in the Vincennes University and preaches for churches on Sundays.

Melvin Putnam has resigned at Bedford. The Bedford church is one of the best that we have in the state of Indiana. He has received a call to the church at Muskogee, Okla.

J. V. Coombs held a fine meeting at Oaktown, Ind. The meeting only lasted about two weeks and there were more than sixty additions to the church. D. F. Hanna, the pastor of the Oaktown Church, is doing a very fine work.

N. Douglas Webber reports seven persons baptized March 21 in the church at Providence, Rhode Island. One of these was a Chinaman. Rev. Olin D. Connor, former Baptist minister, took membership with the church there recently.

P. Y. Pendleton, minister of the Vine St. Christian Church, Nashville, Tenn., telegraphs under date of March 21 as follows: "Balance of Living-link apportionment raised today."

The Foreign Society has just received two additional annuity gifts; one from a friend in Ohio of \$1,000, and another from a friend in Illinois of \$500. The Annuity Fund enjoys a steady growth.

George C. Ritchey, Newberg, Ore., speaking of the new boat for the Congo, says: "I feel almost confident that I will be able to report \$10,000 at the Turner Convention June 24, and hope to be able to report \$15,000 at the Pittsburg Convention." The Oregon brethren may be counted upon to do their very best, and it is now almost certain that the new "Oregon" will be floating on the Congo within a reasonable length of time.

The new \$55,000 church property at Independence, Mo., was dedicated March 21, Secretary F. M. Rains assisting. Over \$30,000 was raised. It will be remembered that Alexander Proctor preached here more than thirty years. This church supports R. D. McCoy, Tokio, Japan, as a Living-link in the Foreign Society. Their building enterprise will in no way hinder their regular offering for missions. Good example. L. J. Marshall is the minister.

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WITH THE WORKERS

The church at Kingsfisher, Okla., has called Clay T. Runyon as pastor.

The church at Eureka, Calif., is being assisted in a meeting by E. W. Darst of Berkeley.

George L. Snively, evangelist, has engaged to hold a meeting at Aurora, Mo., during the spring.

The church at Donovan, Ill., will be served during the coming year by A. L. Ragsdale of Eureka.

The Oklahoma Christian Ministers' Association will hold its annual meeting at El Reno in May.

Lew C. Harris, Logan, Iowa, has accepted a call to the church at Onawa, Iowa, and is already at work in the field.

J. K. Ballou, who has served the church at Sioux City, Iowa, for five years, closes his work there the first of April.

J. E. Lynn, Warren, Ohio, says: "We remain in the Living-link column as a matter of course, and will go as far beyond it as possible."

The Metropolitan Church, Chicago, has just closed a two weeks' meeting in which Roy L. Brown did the preaching. There were thirty-seven additions.

A. W. Taylor, Eureka, Ill., who begins work with the Irving Park Church, Chicago, about the fifteenth of April, preached for this church the third Sunday in March.

A men's league has been organized in the church at Blandinsville, Ill., where C. R. Wolford ministers. The church has a men's Bible class of thirty members.

Since the first of March the First Church, Moline, Ill., has been meeting in the basement of their new building. R. E. Henry is the minister of this growing church.

E. J. Arnot, who is studying in the University of Chicago, and preaching for the church at Batavia, Ill., is planning a series of lectures and entertainments for the spring.

C. L. Organ, evangelist, Des Moines, Iowa, has been over in Indiana holding a series of meetings at his old home church near Vincennes. There were 107 additions to the church, of which fifty-two were men.

The church at Pomona, Calif., is building a new \$50,000 house of worship, but this does not interfere with the Living-links which will amount to \$1,400 this year. Last year Pomona gave \$850 for foreign missions. M. D. Clubb is the minister.

The annual convention of the New Mexico Christian Missionary convention will be held at El Paso, Texas, May 29 to June 2. The El Paso church offers free entertainment to all delegates. Names should be sent to W. H. Bryan, or H. B. Robison. Tickets for the convention are on sale from May 26 to 31.

The church at Evanston, Ill., under the leadership of O. F. Jordan, is in a meeting held by home forces. A fine audience greeted the pastor the first evening of the meeting. Evanston is foying to the front, and will begin adding to their building in the spring.

During the week ending March 24, 344 churches made offerings for foreign missions, a gain of thirty-three contributing churches. However, there was a loss in the receipts of \$1,562, for the same time. This is our first loss for some time. We are hoping for better things next week.

Guy Hoover closes his work with the West Pullman, Ill., church, the last Sunday in March, and enters upon his work at Tipton, Ind. Mr. Hoover has done an excellent work at West Pullman while completing his work for the Ph.D. degree in the University of Chicago. We bespeak for him a happy and successful work in his new field.

Following the jubilee and home-coming service of the church at Ionia, Mich., they have held a series of meetings led by M. J. Grable, and Miss Una Bell Berry. The pastor, G. W. Moore writes appreciatively of the work of these evangelists, and says that the church has been greatly strengthened by their presence.

W. A. Moore reports fifty-three additions in a nine-days meeting at Saxton, Washington.

Matthew Small, evangelist, is spending ten days in Springfield, Ill., studying the Sunday revival methods.

The apportionment of the church at Balchow, Mo., was \$25 more than was raised by their offering. J. A. Dillinger is pastor.

H. H. Peters reports that the C. E. Society at Vermont, Ill., gave \$10 to Eureka College and commends their example to societies elsewhere.

There were seven additions to the church at El Paso, Texas, March 14, six of these by confession and baptism. H. B. Robison is the successful pastor.

The work of W. W. Weedon, with the church at Blue Mound, Ill., is moving very successfully, as is witnessed by hearty expressions of appreciation by members of his board.

March 14 was observed as "Decision Day" by the Englewood Sunday-school. In response to the invitation eight of the pupils, from nineteen to thirteen years of age, made the confession.

G. L. Lobdell, yielding to the vigorous protest of the church at Chico, Calif., was compelled to seek release from his contract with the Trinidad, Colo., Church. He reports five accessions on Sunday, March 7.

H. T. Morrison who recently returned from a three years' ministry in Australia and New Zealand and a trip to Palestine and Egypt, has accepted a call to a church at Eastpoint, Prince Edward Island, Canada. The congregation for which he will preach is an informal union of a Baptist and a Disciples' church. Mr. Morrison is well acquainted on the Island having spent a number of years of his early manhood there.

Dr. Royal J. Dye spent Sunday, March 21, with the Central Church, Wichita, Kans., E. W. Allen, minister. The offerings of the day amounted to \$3,200—of this amount a member of the Presbyterian church gave \$1,000 cash. I. W. Gill, the president of our National Sunday-school Association, gave another \$1,000. These two gifts go toward the new "S. S. Oregon" on the upper Congo.

Two new churches are to be built in South Bend, Ind., this year. The First Church, of which G. W. Hemry is pastor, will begin this spring the erection of a \$40,000 building. The Indiana Ave. Church, C. C. Buckner, pastor, will build a \$10,000 house of worship.

H. O. Breeden and C. H. Altheide are in a meeting with the Central Church, Houston, Texas, where the pastor, Frank Sanderson, is doing a very successful work. Mr. Altheide is available for meetings after the first of May and should be addressed at Bloomfield, Ia.

The churches of Elkhart, Ind., will hold a union meeting during the month of May, led by Samuel Gray of Amherst, Mass. Following this the Christian church will hold a short meeting in which they will have the assistance of C. H. Winders, Irvington.

The First Church at Carthage, Mo., is beginning the erection of a \$49,000 building, under the leadership of D. W. Moore, who has been with the church but one year. In another column will be found a summary of his annual report, which tells a story of good work done.

P. J. Rice of Minneapolis recently preached a series of sermons in the Portland Ave. Church there on the twelfth chapter of Romans from the ninth to the twenty-first verses. Rich texts, certainly, for wholesome instruction.

The West End Church, Chicago, C. M. Kreidler, pastor, announces a special monthly song service, March 28. The church has a choir of twenty-five voices, which is doing excellent work under the leadership of Mr. J. E. Davison, director. They are being assisted in this service by the Trier sisters, so well known among the Disciples of the Central West.

S. G. Buckner, who has distinctly "made good" in the work at Elkhart, Ind., is now it seems about to accomplish the union of the Disciples and Baptists of that city. At a recent meeting the Christian church voted unanimously to invite the Baptists to enter into the union, and appointed a committee to meet a similar committee from the Baptist church. Should this union be accomplished the two churches will at once build a new house of worship, in the most favorable location in the city. If it is not accomplished the Christian church will erect a building.

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WITH THE WORKERS

L. V. Barber reports two accessions to the church at Carlisle, Ind., March 21.

The church at Oakland, Calif., is beginning the erection of a \$40,000 building.

J. J. Evans, of Albany, Ore., becomes pastor of the church at Sacramento, Calif.

F. E. Boren has received and accepted a call to the church at Vacaville, Calif.

R. V. Hope, of Columbus, Miss., has accepted a call to the church at Washington, N. C.

Lewis R. Hoteling reports five accessions to the church at Hoopeson in the last two weeks at regular services.

As soon as the right man can be found the Indiana state board will place a Bible school superintendent in the field.

J. L. Fowler, of Washington, Ind., has been called to the church at Sumner, Ill., for full time, beginning March 21.

Prof. Walter Stairs, of Berkeley Bible Seminary, preaches at Irvington, Calif., on Sundays, and is pushing the church work with enthusiasm.

A good meeting has been held with the church at Michawaka, Ind., where J. D. Hull is pastor. The church was assisted by Mitchell and Bilby.

Thirty-six churches have raised double their apportionment or more in the March offering for foreign missions. Some have five and six times as much.

The Martin family are in a meeting at Blackwell, Okla., with more than 249 additions to the church, more than doubling the membership of the church.

The First District of the Indiana Christian Missionary Society will hold its convention at Kendallville, April 5 and 6. An excellent program has been prepared. S. G. Buckner, pastor of the church at Elkhart, is to make an address upon "The Brotherhood of the Disciples of Christ." G. W. Henry, South Bend, upon "Our Centennial."

V. W. Blair, who some time ago resigned his pastorate at Greenfield, Ind., and at the earnest request of the church, consented to withdraw his resignation, has finally resigned and is taking a season for recuperation after his long siege of typhoid fever. Mr. Blair went from Yale University to Greenfield about three years ago and has done a very aggressive and successful work with that church. We regret his resignation, but hope that he may be fully restored to health, and that some of the good churches of this vicinity may secure his services.

The Missouri Christian Lectureship

Springfield, Mo., April 12-14.

The program includes:

Address, "The Men's Brotherhood Movement"—P. C. McFarlane, Kansas City.

General discussion led by Frank W. Allen, Paris, Mo.

"The Evidential Value of the Gospel of John," First paper, President J. B. Jones, Fulton, Mo., second paper, Earle Wilfley, St. Louis.

"The Ethics of Jesus," First paper, Prof. Charles M. Sharpe, Columbia, Mo., second paper, W. M. White, Mexico, Mo.

Address—Madison A. Hart, Columbia, Mo. "The Resurrection of Jesus"—James Orr, (Book Review)—J. W. Monser, Kansas City.

"Some Results of New Testament Criticism"—W. W. Burks, Nevada, Mo.

Address—J. H. George, president of Drury College, Springfield, Mo.

The meetings of the Lectureship are to be held in the First Christian Church, corner College and Campbell streets, four blocks from the two passenger stations. Those attending will be the guests of the three congregations of Springfield. Entertainment, the best they can provide, will be furnished free. The ministers and congregations unite in extending a most cordial invitation to all who can attend. Executive Committee.

J. A. Hopkins, of Bellaire, Ohio, has been called to the work at Snow Hill, Md.

The church at Ontario, Calif., is remodeling its building.

The Berkeley Bible Seminary adds H. J. Loken to their faculty. Prof. Loken is an alumnus of the Seminary and also of the University, and spent last year at Harvard. He will also serve as pastor of the church at Alameda.

Telegrams

Georgetown, Ky., March 29.—Seventeen yesterday, ninety-two in two weeks. Kendrick popular pastor, Sturgis fine song leader and soloist.—R. H. Crossfield.

El Reno, Okla., March 28.—Seventy added thus far. Shifting population makes ingathering difficult. Church will build \$30,000 house at once. Pastor O. L. Smith wields great influence here. We go to Frankfort, Ky.—Sellers and St. John, Evangelists.

Herington, Kans., Mar. 28.—Nineteen days with ninety-four additions. Seven men tonight. Nineteen today. One Jew made the confession. One engineer and his fireman came forward together. Tonight's opera house service crowded. Continue.—O. E. Hamilton and Haley.

Denver, Colo., March 28.—Meeting with Bro. Pickett and the Highlands Church growing in interest. Bro. Pickett after eight years is much loved by the church. Heard Gipsy Smith's lecture "From Tent to Pulpit." So did 10,000 others. The auditorium cost \$1,000 a week. Converts estimated by the thousands. Thousands were at the station to see him off, this gypsy boy from the tent. Four weeks schooling, continents listen to him. His audience travelled from laughter to tears and back again to laughter.—J. M. Lowe.

Connersville, Ind., Mar. 29.—Short meeting with this great Connersville church, Burkhardt's monument as pastor. Big men's meeting yesterday. Hundreds turned away last night. People rallying every way. Brother Scoville's converts enthusiastic and among our best workers. There cannot be another phenomenal ingathering, but there are conversions every service. Sixty-three first week of invitations. Rodgers doing fine work as singer and soloist. Continue over next Sunday when start at Washington, Indiana, with Pastor Davidson.—Herbert Yeuell.

Bloomington, Ill., March 25.—Our offering for foreign missions at the First Church is the greatest in the history of our congregation. Over \$700 to date in cash and pledges. We recently had our Living Link Dr. E. A. Layton, of Chicago, with us. He gave us three thrilling addresses and his presence here was a benediction. Missionary interest and zeal on the part of our congregation is increasing. Our Endeavor Society recently provided for all of the annual expenses by thithing the income of the members for three weeks. About 100 additions since the first of the year.—Edgar DeWitt Jones, Pastor.

Des Moines, Ia., March 29.—Forty-one added at University Church yesterday, 777 since meetings began. Thirty-three at two

missions. One thousand six hundred forty-one in all since coming to Des Moines. The fellowship of those churches and Brothers Medbury and Idleman is as near ideal as an evangelist could ever expect. At our reception for new converts at Central Church \$3,581 was subscribed for next year's current expenses of Central Church. The old subscribers have increased their pledges \$1,300 and church increased pastor's salary \$500. We have many consecrated souls in these churches. Vancamp and Rockwell singing.—Chas. Reign Scoville.

The Springfield Awakening

The W. A. Sunday union revival in Springfield, Ill., continues with intensifying interest. About 100 persons come forward and sign cards each night, while at the children's meetings on Saturdays the number is between 200 and 300. Nine thousand men heard what the newspapers called a "warm" sermon on Sunday afternoon. About 200 responded to the invitation. The total number of conversions to date is about 2,500. On Friday night of last week Mr. Sunday preached his famous sermon on amusements, denouncing cards, theaters and the dance in a most vehement and lurid manner. The crowd on the outside of the Tabernacle at 6 o'clock that evening was big enough to fill the mammoth structure. Fifteen hundred seats were reserved for railroad men on Saturday night. Governor and Mrs. Deneen attend occasionally and a prayer meeting was held one morning in the home of Mayor Reece. It is reported that the boys of one of the grade schools have banded together with the pledge not to touch tobacco or liquor for at least one year. Mr. Sunday has had great difficulty in getting the church people to "work" in the congregation during the invitation. He has finally accomplished this, however, and the mass of people is alive with activity and excitement while the evangelist is exhorting. This week men's noonday meetings will be held in the court house. The town is in the grip of the churches just now. Newspapers devote three and four full pages each day to a report of the meetings. One editor told me that his subscription list had been increased by over 3,000 names on account of the revival news. If the other papers get a like increase it indicates how widespread throughout the state the interest is. The meeting will last over Easter—making six weeks of it. The last two weeks are the harvest time. It is our purpose to visit the revival again and afterward to give our readers a report of the results, with, perhaps, a bit of discussion as to the significance of it all. C. C. M.

Reception for Mrs. Agnew

The Woman's Missionary Auxiliaries of the Chicago Union will give a reception in farewell to Mrs. Mary Agnew in the Hyde Park Church next Friday evening at 8 o'clock. Mrs. Agnew has been president of the union for several years and is greatly loved by the women of all the churches. It is hoped that many representatives from all parts of the city will be present at the reception.



Mexican Evangelists Educated in School at Monterey Conducted by C. W. B. M.

Round and About Pittsburg

It was C. B. Knowles, who used this significant sentence in "St. Cuthbert": "The weekly garner is the best grist for the Sunday mill." A number of our Western Pennsylvania preachers have made a discovery, and in consequence the work in their churches is going by leaps and bounds. Thos. Hughes, the faithful pastor at Turtle Creek, has given a demonstration of this, not only in the large ingathering at a recent meeting, but in a splendid Bible school. The church is not yet seven years old, situated in what has been denominated a hard field, yet they have a membership of about 475. This includes the 213 added during the recent evangelistic campaign. A similar result may be noted concerning the work at Knoxville, where Fred M. Gordon ministers. The church is young, but full of splendid enthusiasm, and additions there come every Lord's Day. In other words, they have an evangelistic campaign on fifty-two Sundays in the year. Both of these men are firm believers in pastoral visitation, and the crowded houses evening after evening throughout the year is a demonstration of the real value of this sort of work. In fact it may be noted that the great success of the work in Western Pennsylvania in the last twenty years is to be attributed very largely to the faithful work of the men in constant and persistent pastoral visitation.

The evangelistic report for the week is as follows:

Bellevue, Wm. Ross Lloyd, minister, 16; Bryn Mawr, E. B. Quick, evangelist, 20; Homestead, D. R. Moss, 12; McKeesport, C. A. McDonald, minister, 2; Hazelwood, W. G. Winn, minister, 2; Knoxville, F. M. Gordon, minister, 3; Squirrel Hill, Lawson Campbell, minister, 10; Turtle Creek, Thomas Hughes, minister, 3; Wilkinsburg, Geo. W. Knepper, minister 1; Big Run, G. A. Maldoon, minister, 51 (two weeks); Duquesne, Percy A. Davis, minister, 23; making a total of 143 additions.

We are pained to announce the death of James Blackstone, a faithful and consistent member of the East End Christian Church, and Mrs. J. E. Weddell, a fine worker in the McKeesport Christian Church.

There is a contest on between the Bethany Adult Bible Class at Knoxville, with Fred M. Gordon as teacher, and class No. 17 of Washington, Pa., with E. A. Cole as teacher. 203 Bissell Block. O. H. Philips.

Arkansas

J. J. TAYLOR, SECRETARY,
Little Rock.

The Arkansas Traveler has not sent any "notes" for some time. This is not due to having been idle, but to the fact that he has been so exceedingly busy he has had no time to write of his work.

Much has been accomplished since our last report. Churches have been organized, others have been reorganized, meetings, great ones, have been held in many churches in this state and the work has gone forward wonderfully.

The great new church at Paragould is being filled at almost every service and the Sunday-school is growing. Morgan E. Genge has the work well in hand and the brethren are greatly pleased with his work.

Jonesboro, Thos. A. Minyard minister, is going forward splendidly. They are rapidly moving up toward the front rank in all work of the Master and the debt on the new church is growing beautifully less. Brother Minyard has a splendid help in his talented wife and she is a leader in the woman's work in that church.

A. R. Adams, Fremont, Mich., has recently taken the work at Clarendon and has already proved that the faithful preaching of the gospel will win there, as it does other places, for the house is filled at nearly every service and the Sunday-school has doubled in the short time he has been there—a little over one month. We are expecting Clarendon to come rapidly to the front now and soon become one of our leading churches in this state.

F. B. Elmore has taken the work at Stuttgart and a new parsonage is one of the recent enterprises undertaken there. Stuttgart is a fine town, in a fine country, and our church there is composed of some choice spirits. We bespeak for Brother Elmore a great work in that promising field.

We spent one day with Brother C. C. Cline and the church at Pine Bluff and it was a happy time for us. Brother Cline is an old friend of ours and it was a delight to speak for him in that busy church and to hear him sing again. The church there had already pledged \$50.00 for state Missions, but when we told of our great work in the state and of its possibilities they increased the pledge to \$77.00. That is what all our strong churches should do this Centennial Year. Then we might hope to do something worthy of us in this state.

A few days were enjoyed with the Brother Martin T. Pope, minister at Fordyce, and the brethren there. Our church is not strong in numbers at Fordyce but rich in Faith, and therein lies their strength. There is rarely a service at which all are not present, and Brother Pope says that all are so familiar with the Scriptures that he has to study very hard to keep up. Brother Pope says he has the greatest church in the state—only about twenty-two members—but they are present at every service, and they gave last year for State Missions \$94.86!

Brother C. K. Marshall is keeping things very much alive at Hope. They, also, increased their pledge to State work \$48.00. Brother Marshall is a good preacher and is thoroughly awake to every good work.

A. B. Cunningham has recently taken up the work in the splendid church at Texarkana. We will expect some fine reports from that source soon. He has assured us

that Texarkana would do her duty for State Missions.

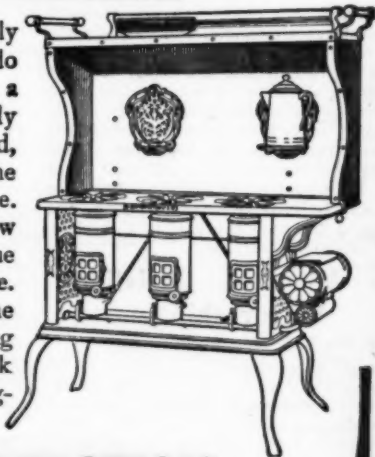
Joe A. Dethridge, who took up the work at Okolona two months ago, has resigned and gone to Nashville, Ark., to succeed Brother Meyers, and Brother Newton, who recently united with the Christian church from the Methodists, in a meeting we held at Waldron, is at Okolona with a view to taking the work. So, you see, we do not lose much time when a pulpit is vacant, if only the brethren will co-operate with us and make their wants known. There are some good churches in the state without preachers and have been for several months, but we can get no direct word from them. Brethren, it is a great mistake to allow our work to drag in this way. Our Master demands of us that we "work while it is day."

E. Howard Peters, who took the work at Altus in November, has accomplished wonders. He is the busiest preacher we ever saw. Besides looking after the work in Altus he has found time to hold several meetings away from home and has organized a church in Ozark, a county seat, raised money for a new building in Altus and had many accessions. We have many opportunities similar to that of Altus if we can find the men like Brother Peters who will work as he works. If there are in our ranks any who want the joy of building up a great work and will take hold with a vim, write the undersigned.

Brethren, let us not forget that this is our Centennial Year. We are to make special efforts for our King this year. Have you doubled your offering for State Missions? Have you sent it in? Please do so now.

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NEW PERFECTION Wick Blue Flame Oil Cook-Stove

is so constructed that it does not add perceptibly to the heat of a room. It differs from all other oil stoves in its substantial CABINET TOP, with shelf for warming plates and keeping cooked food hot, and drop shelves for holding small cooking utensils. Has every convenience, even to bars for towels. Three sizes. With or without Cabinet Top. If not with your dealer, write our nearest agency.



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